

America

September 10, 1955
Vol. 93, Number 24

NATIONAL CATHOLIC WEEKLY REVIEW

Black Saturday in North Africa

VINCENT S. KEARNEY

**Reflections on
the AFL-CIO merger——BENJAMIN L. MASSE**

**Church in the South:
second spring——JAMES P. SHANNON**

EDITORIALS

**Prosecuting Communists
Realism overtakes the "Geneva spirit"
Parish priest a superman?**

20 CENTS A COPY \$7 A YEAR



CANDLES, particularly tall ones on the gradines of an altar, at times seem perversely resistant to all attempts to light them. When last extinguished, wicks may have been pressed into the molten wax . . . snapped off close to their bases . . . or cocked at awkward angles. In any event, time drags and exasperation mounts as the altar boy or sacristan seeks to effect combustion with the tip of his taper lighter.

Will & Baumer, following a 100-year tradition of working closely with the Clergy in all matters pertaining to candles, found a solution to these difficulties with a different type of candle lighter. Instead of a taper, *propane gas* supplies the flame. The pencil-shaped jet, adjustable to a length of three inches, is of such high heat intensity that the wick, regardless of condition or position, is easily and quickly ignited.

Will & Baumer branch offices, dealers and representatives are so conveniently located throughout North America that demonstration of the gas lighter or expert help on any candle requirement is immediately available to members of the clergy.

The Pioneer Church Candle Manufacturers of America
In Our Second Century of Fine Candle Making
Purveyors to the Vatican by Appointment

Syracuse Boston New York Chicago
Montreal Los Angeles

Will & Baumer
CHURCH CANDLES

CONTENTS

America, September 10, 1955

Current Comment 549
Washington Front . Charles Lucey 553
Underscorings C. K. 553

Editorials 554
Dulles' Middle East plan
Worcester's Liturgical Week
Parish priest a superman?
Realism overtakes the "Geneva spirit"
Prosecuting Communists

Articles
Black Saturday in North Africa . . 557
Vincent S. Kearney
Reflections on the AFL-CIO merger 559
Benjamin L. Masse
Church in the South: second spring 561
James P. Shannon
Feature "X": Dialog Mass 563
Shane MacCarthy

Literature and Arts 564
Problems and promises of the CLA
Sr. Mary Pauline Grady
Justus ut Palma (poem) 565
Walter M. Gordon

Books Reviewed by
World Indivisible 566
Edgar Alexander
The Tree of Man 567
Mary Stack McNiff
Culture and Mental Disorders . . 567
Francis J. Braceland
You Too Can Win Souls 568
Hugh J. Nolan
The Young Augustine 568
Cornelius A. Eller
A Little Rebellion 569
Joseph R. Frese
Seeds of the Desert 570
John J. Healy, S.J.
The Siege 571
George A. Woods
Not Honour More 571
Mary Stack McNiff

The Word . Vincent P. McCorry, S.J. 572

Theatre Theophilus Lewis 574

Films Moira Walsh 575

Correspondence 576

AMERICA. Published weekly by the America Press at 116 Main Street, Norwalk, Conn. Executive Office, 70 East 45th Street, New York 17, N. Y., September 10, 1955, Vol. XCIII, No. 24, Whole No. 2417, Telephone MUrray Hill 6-5750. Cable address: Cathreview, N. Y. Domestic, yearly, \$7; 20 cents a copy. Canada, \$8; 20 cents a copy. Foreign, \$8.50; 20 cents a copy. Entered as second-class matter April 17, 1951 at the Post Office at Norwalk, Conn., under the act of March 8, 1879. AMERICA, National Catholic Weekly Review. Registered U. S. Patent Office.



Balanced

To men
retary G
budget m
year was
Sen. Wal
gress is g
one appro
tidings m
quiet fisc
(1956 bei
nancially
timistic b
for tax re
January t
mated tha
run to ab
business a
\$2.1 billion
are also h
\$700 million
That mean
cit from
Humphrey
ments cou
the budget
that the E
have been
its budget
ous as the
the budget
ought to b

Retreat on

If the i
campaign
expansion
free world
Kremlin a
on Aug. 19
in the tariff
of the esca
ments Act
whenever i
mestic indu
this time
Act, award
U.S. comp
submitted
justified thi
the U.S. co
in areas of
the reaction
angry. The
Administrat
ably short o
of freer tra
bicycle dut
our "trade-
over here a

Balanced budget in sight

To members of Congress the announcement by Secretary George M. Humphrey on Aug. 25 that the budget might be balanced during the present fiscal year was thrice-happy news. As Georgia's 77-year-old Sen. Walter George remarked two weeks ago, Congress is going to vote a tax cut next year "whether one approves of it or not." Secretary Humphrey's good tidings mean that Congress can now proceed with a quiet fiscal conscience. What is politically expedient (1956 being an election year) promises to be also financially orthodox. The basis of Mr. Humphrey's optimistic budgetary reappraisal is the improved outlook for tax revenues between now and July, 1956. Last January the Treasury and the Budget Bureau estimated that tax collections and other revenues would run to about \$60 billion during fiscal 1956. Booming business and higher personal-incomes have now added \$2.1 billion to that figure. Though spending estimates are also higher than they were in January, they are \$700 million less than the prospective rise in receipts. That means a reduction in the estimated budget deficit from January's \$2.4 billion to \$1.7 billion. Mr. Humphrey noted that if Federal agencies and departments could cut their spending by only three per cent, the budget would be balanced. Provided one agrees that the Eisenhower Administration's defense cutbacks have been wisely made, it deserves congratulations for its budgetary triumph. Certainly, in times as prosperous as these, sound economic thinking dictates that the budget, unless top-heavy with defense spending, ought to be balanced, or even show a surplus.

Retreat on free trade

If the immediate goal of Moscow's latest peace campaign is, as some shrewd observers believe, the expansion of trade between the Communist and the free worlds, the Administration recently gave the Kremlin a couple of unwitting assists. The first came on Aug. 19 when the President announced an increase in the tariff on bicycles. He took this step under one of the escape clauses in the Reciprocal Trade Agreements Act which permits him to boost tariff rates whenever imports injure, or threaten to injure, a domestic industry. A week later, Mr. Eisenhower, acting this time under the depression-born Buy American Act, awarded several Government contracts to two U.S. companies although a British competitor had submitted substantially lower bids. The President justified this preferential treatment on the ground that the U.S. companies would provide badly needed jobs in areas of unemployment distress. To these decisions the reaction of our European allies was prompt and angry. They made it plain to Washington that the Administration's actions on tariff matters fell lamentably short of its high-minded pronouncements in favor of freer trade. To foreign businessmen the jump in bicycle duties was especially galling. Encouraged by our "trade-not-aid" sloganizing, they had developed over here a thriving market in lightweight bicycles.

CURRENT COMMENT

From their viewpoint they are now being penalized for doing successfully the very job the U.S. Government has been exhorting them to do. No wonder the feeling is growing abroad that our market cannot be counted on. From that point to a burgeoning interest in trade with Russia is only a short and logical step.

Conflicting views on foreign aid

Disagreement over the efficacy of various parts of our vast foreign-aid program is to be expected. But something is wrong when the headlines on the Hoover Commission's task-force report on *Overseas Economic Operations, June, 1955* (published Aug. 24) read as if it regarded our whole foreign-aid assistance as a washout, whereas the President's report to Congress the very next day on the operations of the Mutual Security Program to June 30 offered substantial evidence of its success. That some of the \$46.8 billion we have spent in foreign aid since 1946 has not produced the results we expected is obvious enough. But what are we to make of wild exaggerations in the Hoover report like this: "Certainly it must be admitted that nothing was accomplished in combating communism by the billions we spent in China or in Indo-China" (p. 26)? The country has a right to expect more discrimination than that from the Hoover Commission.

John Marshall confronts the floods

The bicentenary of the birth of John Marshall (1755-1835), the Supreme Court's foremost Chief Justice, occurs on Sept. 24. President Eisenhower, invited to raise the curtain on this commemoration before the annual meeting of the American Bar Association in Philadelphia two weeks ago, seemed to us to miss an opportunity to clarify his Administration's philosophy of the proper functions of the Federal Government. The President very naturally prefaced his address by referring to the "tragic incident" of the recent floods which caused property damage estimated at \$1.67 billion in six Northeast States. Relating this tragedy to the setting of the ABA convention, he recalled that the Federal Constitution, which was drafted, of course, in Philadelphia's nearby Constitution Hall, exalted "voluntary cooperation" as our way of meeting such catastrophes. Yet the very next day the President signed an executive order making \$1

billion in Office of Defense Mobilization loans available to rise to such occasions. The opening of the operation" proving itself adequate to a large-scale disaster. It is our National Government discharging responsibilities which vastly exceed the resources of private efforts. John Marshall spent his whole life making sure that the Federal Government would be able to rise to such occasions. The opening of the Marshall Bicentennial, in our opinion, almost required the President to say so. Why do we so frequently talk one political language and utilize, as we must, political institutions which incorporate an altogether different one?

Skinning the jobless-pay cat

Confronted with the determined effort of the NAM and other business groups to have the States rule out employer supplements to jobless pay, the United Auto Workers has worked out an alternative scheme. The Ford and General Motors contracts call for weekly employer payments in addition to State unemployment-compensation benefits. They assume that the States will rule that employer contributions are not pay, and hence do not make laid-off workers ineligible for UC. Should the States rule otherwise, UAW proposes to substitute a system of alternate payments. Here is how it would work in Illinois for an employee of Deere & Co., with which UAW signed a pact several weeks ago. If the laid-off worker has take-home pay of \$70 a week, he would receive, after a payless first week, State UC at \$30 a week for two weeks. The fourth week, his employer would pay him \$46.50 and he would get nothing from UC. The fifth and sixth weeks he would be back on UC at \$30. The seventh week he would collect \$46.50 from his boss but nothing from the State. Then he would collect UC for two weeks. After that the employer would pay him \$36 a week for 21 weeks. Finally, if still unemployed, he would end a 35-week period with 8 weeks of UC at \$30. Under this plan, he would receive, though over a longer time, just about what he would collect under the Ford and GM formula. All this only goes to show, as the NAM ought to realize, that U.S. management and labor, intent on adding to the security of workers, can find more than one way of skinning a cat.

AMERICA — National Catholic Weekly Review — Edited and published by the following Jesuit Fathers of the United States:

Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: JOHN LAFARGE, BENJAMIN L. MASSE, VINCENT S. KEARNEY, GORDON GEORGE, ROBERT A. GRAHAM, THURSTON N. DAVIS

Contributing Editors: ALLAN P. FARRELL, WILFRID PARSONS
Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH F. MACFARLANE

Circulation Manager: PATRICK H. COLLINS

Advertising through: CATHOLIC MAGAZINE REPRESENTATIVES,
60 EAST 42ND STREET, NEW YORK 17, N. Y.

More about copper prices

Before last week's issue was off the press, one of the questions raised in it about copper prices was already answered. After holding out for a few days, Kennecott bowed to Anaconda's judgment and also quoted 40 cents a pound for domestic copper (AM. 9/3, p. 521). No sooner was this decision announced than Anaconda again boosted prices, this time to 43 cents. Phelps Dodge immediately fell into line, but Kennecott once more decided to stand pat. At least it was standing pat when this issue went to press. Meanwhile, on Aug. 30, copper hit 50 cents—an historic high—on the London market. In suggesting last week that moralists would be interested in the soaring copper market, we had in mind the traditional doctrine of the just price. According to moralists, the just price of a commodity is its objective value (i.e., its ability to satisfy human needs or desires) expressed in monetary terms. The practical measure of value, which determines the just price, is the common estimate of buyers and sellers in a free market place. Obviously, since needs and desires are affected by psychological factors, the just price will be elastic. Moralists speak of a maximum and a minimum just price, within which limits prices may legitimately fluctuate. When copper sold as low as 5 cents a pound in 1932, the sellers plainly suffered an injustice. They had to sell below the minimum just price. In fixing a price of 43 cents, are they now exceeding the maximum and inflicting an injustice on buyers?

India investigates missionaries

The United States is not the only country where investigating committees are making headlines. India, too, is agog over the activities of a governmental inquiry committee probing charges that foreign missionaries are imperialistic emissaries of their homelands. Believing they had nothing to fear, Catholics cooperated with the inquiry in the beginning, even though they felt it had no justification and constituted an unwarranted invasion of the social and private life of Indian citizens. Of late, however, Catholics have begun to balk at testifying for the very cogent reasons advanced by Archbishop Eugene D'Souza of Nagpur as related in the Aug. 26 issue of the St. Louis *Register*, official organ of the Archdiocese of St. Louis. "After a time," asserts the archbishop, "we found that the investigations were not going along strictly judicial lines." In the committee hearings the missionaries and witnesses were not allowed to face the accusers. All charges made were accepted without sifting and published in the daily press. In consequence, the reputation of the Church has suffered seriously throughout Hindu India. The St. Louis *Register* reflected editorially:

Catholics in America have not been exposed to this type of investigation as yet. The question is whether the procedures used against other groups, such as alleged Communists, have at times fallen short of our constitutional ideals. It is a question that needs careful answering because in deciding

what the
terminin

The twin
equal pro
impatient
racketeers
ever, remi
ence to th

West Eur

Most A
individual
Nations fo
six Europe
of soverei
European
Council of
it will, for
complaints
ber of state
Republic,
formally r
sion to he
mental org
to be a vic
rights conv
law. For m
ment from
to have th
international
tional gov
nized. The
appeal" th
history of
of human
hedged ab
adhered to
of two or
make thes
made show
sacrifice th
a united E

2.3 million

When Pr
to the Am
24) to put

Eager
right or
wrongs o
must not
Thereby
In the ey
become

The Presid
which can
now embar
They are th
captive cou
lights the

what these procedures should be we are determining our own rights.

The twin principles of the supremacy of law and the equal protection of all persons by the law make us impatient when they shield known subversives and racketeers. The experience of India's Catholics, however, reminds us of the soundness of constant adherence to these time-tested legal principles.

West Europe yields a piece of sovereignty

Most Americans would not like it if some private individual could hale this country into the United Nations for violations of our own Bill of Rights. Yet six European countries have signed away their rights of sovereignty to very much this effect. When the European Commission of Human Rights of the Council of Europe meets at Strasbourg on Sept. 19 it will, for the first time, be empowered to take up complaints leveled by individuals. The requisite number of states (Belgium, Denmark, the Federal German Republic, Iceland, Ireland and Sweden) has now formally recognized the competence of this commission to hear petitions "from any person, nongovernmental organization or group of individuals claiming to be a victim of a violation" of the European human-rights convention. This is a revolution in international law. For more than fifty years, as the official announcement from Strasbourg points out, jurists have sought to have the individual recognized as a party to an international action. Hitherto only states and international governmental organizations were thus recognized. The coming into force of the "right of individual appeal" therefore marks an important date in the history of international law, as well as of the defense of human rights. The power of the commission is hedged about with restrictions. Most of the states have adhered to the convention for only a renewable period of two or three years. Though more must be done to make these appeals effective, the progress already made shows that some European states are ready to sacrifice their national sovereignty in the interests of a united Europe.

2.3 million East German refugees

When President Eisenhower took steps in his speech to the American Bar Association (Philadelphia, Aug. 24) to put brakes on Geneva optimism, he said:

Eagerness to avoid war . . . can produce outright or implicit agreement that injustices and wrongs of the present shall be perpetuated. . . . We must not participate in any such false agreement. Thereby we would outrage our own conscience. In the eyes of those who suffer injustice we would become partners with their oppressors.

The President then went on to point out two injustices which cannot be winked at because the Kremlin is now embarked on a course of sweetness and light. They are the division of Germany and "domination of captive countries." Recent news from Germany highlights the tragedy of the country's division and the

domination of East Germany by Moscow. Since 1949 a stream of 2.3 million East Germans has fled to West Germany and West Berlin. The flow is steadily increasing, states a Government bulletin, and means that there is growing resistance to the Communist regime. This influx has been, it is true, not completely a millstone on the neck of the West German economy. Though it has created gigantic problems—of housing, for example—it has at the same time swelled the ranks of the work-force and accounted to no small degree for West Germany's recovery. But that 2.3 million Germans have had to flee the Red terror in six years is a vivid reminder that we cannot, in the President's words, "sell out the freedom of men for the pottage of a false peace."

ESP vs. monistic science

A lot of interested people on the sidelines will be watching the outcome of a dispute developing in *Science*, the journal of the American Association for the Advancement of Science. Its Aug. 26 issue (pp. 359-367) carries an article, "Science and the Supernatural," by Dr. George R. Price, research associate in the department of medicine at the University of Minnesota. Dr. Price challenges two of the scientists who claim to have established the existence of extrasensory perception (ESP)—the ability of certain persons to obtain knowledge of objects not present to their senses. The two scientists attacked, S. G. Soal, a mathematician at Queen Mary College, University of London, and Dr. Joseph B. Rhine, director of the Parapsychology Laboratory at Duke University, Durham, N. C., have studied, among other psychical phenomena, the ability of ESP-prone subjects to predict the order in which cards in a shuffled deck will be dealt by an experimenter. Some "guess" with such accuracy that mathematical odds against their doing so by chance appear to demand the reality of a power called ESP. Dr. Price, who suggests these tests have been a hoax, hints that they were "designed to strengthen religious beliefs." Such findings, he says, go counter to accepted laws of physical science. It is noteworthy that his objections are based on the dogmatic assumption of a philosophy of materialistic monism. (Of course, the word "supernatural" in the dispute should read "preternatural.") If proven, the preternatural findings of the parapsychologists badly shake the current monism of the majority of physical scientists. We await Dr. Rhine's full reply.

Crime on TV a "calculated risk"?

The Senate Subcommittee to Investigate Juvenile Delinquency has issued its report on the relationship between TV crime and violence and juvenile wrongdoing. Admitting that programs frequently suggest that "life is cheap; death, suffering, sadism and brutality are subjects of callous indifference; judges, lawyers and law-enforcement officers are too often dishonest, incompetent and stupid," the investigators conclude:

The manner and frequency with which crime through this medium is brought before the eyes and ears of American children indicate inadequate regard for psychological and social consequences.

But then the subcommittee takes a lyrical leap: proof is lacking, it says, that TV crime-and-violence programs are harmful to children. The subcommittee, it strikes us, is trying to carry water on both shoulders. If children are being indoctrinated as the investigators say they are, then they are being harmed, whether the harm erupts into overt delinquency or not. They are being harmed in their attitudes and morale, and the subcommittee should have put that fact squarely on the shoulders of the industry. Senator Estes Kefauver, chairman of the subcommittee, said that the industry was taking a "calculated risk" in programing such shows for children. A calculated risk is a risk that may reasonably be taken because the good results are conceived to outweigh the bad results when action of some sort is inevitable. What are the good results for children of TV crime and violence which outweigh the induction of bad psychological and social attitudes?

Where are our religious authors?

"Those who really know the religious book field in America refuse to join in the lament for vanished literary greatness; there is more than enough published each year . . . to do what books can to raise the mind and heart to God." These optimistic words conclude the introduction by Rev. D. Bernard Theall, O.S.B., to the American Library Association's annual list of fifty outstanding religious books. Fr. Theall is chairman of the association's Religious Books Round Table, the selection committee for the outstanding 50 books. Fourteen titles are by Catholic authors: *God, Man and the Universe*, edited by Jacques Bivort de la Saudée; *Liturgical Piety*, by Louis Bouyer; *Love and Violence*, edited by Père Bruno de Jésus-Marie; *History of Christian Philosophy in the Middle Ages*, by Etienne Gilson; *Holiness Is Wholeness*, by Josef Goldbrunner; *The Golden String*, by Bede Griffiths; *The Lord*, by Romano Guardini; *Introduction to Theology*, edited by Antoine Henry; *A Retreat for Lay People*, by Ronald Knox; *The Meaning of Holiness*, by Louis Lavelle; *Tolerance and the Catholic*, edited by Joseph Masson; *No Man Is an Island*, by Thomas Merton; *The End of Time*, by Josef Pieper; *The Priest in the World*, by Josef Sellmair. Thomas Merton is the lone American among these 14 authors. We do not have to lament a "vanished" literary greatness in the religious field as sowed and reaped by U.S. Catholic authors. What we have to lament, it seems, is practically no greatness at all—at least to judge from this listing. We do not have great religious writers. Book-nourishment for our spiritual lives would be meager indeed if it were not for translations. There is a deep and profound U.S. Catholic faith and life. But why does it not find greater expression in the written word?

ATHEISTIC HUMANISM

One thing consistently baffles Catholics about certain Protestants. It is the way left-wing groups of so-called "Christians" among them combine the name of Christ with a practical and even theoretical denial of the existence of a personal, transcendent God. This was illustrated at Detroit on Aug. 27 when Dr. Malcolm S. Knowles, administrative coordinator of the Adult Education Association of the United States, gave the keynote address at a biennial convention of the Council of Liberal Churches.

According to Dr. Knowles, we are on the threshold of a revolution in the science of man. "Something akin to the principle of love, so clearly and intuitively enunciated by Jesus Christ 2,000 years ago," he said, "seems to be emerging as the central principle in the science of human nature."

In explaining this statement, Dr. Knowles noted that anthropology, sociology, political science, economics, psychology, medicine and education are now beginning to discover fundamental principles of human nature "every bit as important to the release of human energy as was the law of relativity to the release of physical energy."

The adult educator decried what he termed

. . . an increasing tendency to persuade men to abrogate their responsibility for solving their own problems to some higher power. . . . Any attempt to get man to place his hope outside himself is, in effect, an assault on his self-confidence.

The behavioral sciences, the speaker suggested, are about to make great forward strides. Man will soon be in possession of vast knowledge about himself. As a result, he will be less and less inclined to turn to "mystical sources of power" in trying to solve his problems. He will become increasingly self-confident. Liberal religion, by allying itself with the social sciences, can hasten this process. According to Dr. Knowles, it will help provide "an experimental laboratory and a comfortable home for a new species of self-confident man."

This sort of thing, obviously, is not Christianity. It is humanism. It is a religion of man. It disguises a brand of atheism which, as Père Henri de Lubac, S.J., has shown in his *Drama of Atheistic Humanism* (Sheed and Ward, 1949), has its origins in Feuerbach, Marx, Engels, Comte and Nietzsche. It would be instructive for the proponents of this new "religion" to study its intellectual parentage.

Finite man must hope in the infinite God. In the order of grace, he is totally dependent on God for even the very beginnings of his supernatural life. In seeking his supernatural justification, man can have no "self-confidence." In the natural order, he can and should have an ordered confidence in himself. God expects us to do our part in solving complex human problems. St. Ignatius Loyola is credited with saying: "Pray as though everything depended on God. Work as though everything depended on yourself." It's a good motto. T.N.D.

WASHINGTON FRONT

The outlook of some of America's top foreign-policy makers as summer turned into fall was an uncertain mixture of skepticism and hope—skepticism that Geneva still may turn out to be a dismal failure, yet hope that if the Allies hold firm, Russia will support its softer talk of 1955 with action that could lead to a peace of some duration. The test will come, of course, at the Geneva meeting of Foreign Ministers on Oct. 29 to which the Big Four at Geneva transmitted the three major issues on which they failed of agreement. These were European security and Germany, disarmament and the development of East-West contacts.

After a good deal of blowing hot and cold on the question, the conclusion here now seems to be that the Soviets are overexpanded internally and see that keeping up in any arms race with the United States means driving the Russian people right up to their limit. The Russians lost their bid to stop Nato, came a-smiling to Geneva and now the question is how much will they pay for a period of peace. The belief here is they will pay only under pressure and so President Eisenhower's Philadelphia speech, stressing the need for action from Moscow and not just words, is part of that strategy.

The hope, of course, is that there can be a united Germany, perhaps even as soon as within two years or so, and that as a result of the Austrian treaty and the turnabout on Tito, the Soviet's satellites will demand and get a fairer measure of independence. One of the most important tests of Russian sincerity is the course of Communist revolutionary infiltration and propaganda in countries all over the world. This was a major point made by President Eisenhower in his opening address at Geneva, and it was pressed both by the President and Secretary of State Dulles in subsequent private meetings at that time. But the Russians apparently gave no assurances whatever on this score and the subject is not on the agenda for the Foreign Ministers' meeting.

Despite a denial now and then, there is no doubt of the concern here about the will of our allies to stay hitched, M. Faure's visit to Moscow and a talked-of visit of Bulganin and Khrushchev to London at some unspecified future time can set up acceptances among the peoples of those friendly nations of a situation which hardly exists, or exists only precariously. There is a feeling here that our allies, eager for lifting the pressures that necessarily go with maintaining a strong defensive position, are too ready to settle for an unjust and immoral *status quo*.

For whatever it was worth as an omen, Mr. Dulles planned to take off at week's end for a couple of weeks' holiday at his Canadian hideout—the longest since he became Secretary of State.

CHARLES LUCEY

UNDERSCORINGS

A communication from Msgr. Aloysius Ogihara, S.J., Apostolic Administrator of Hiroshima, informs us that in the ten years since the atom-bombing of the city, the number of Catholics in the Hiroshima Vicariate has increased more than fivefold. As against 1,753 in 1945, there are now 9,256. The number of priests has risen from 26 to 35 and of seminarians from 0 to 22. Catechumens, whose number in 1945 was expressed simply by "?" are now 914. Msgr. Ogihara's address is: Catholic Church, Nobori-cho 148, Hiroshima-shi, Japan.

► New Eyes for the Needy, Inc., of Short Hills, N.J., is a group of women dedicated to "the giving of improved sight to thousands of people around the world." They accept old and discarded eyeglasses and spectacle frames, sort and classify them and distribute them for use at home and abroad. Many Catholic missions are beneficiaries of their work. In a typical month they may process 17,000 such discarded spectacles. Also valuable to them are old jewelry, outworn dental fillings of gold or silver, etc. Founded in 1932, the group has helped 93,000 persons to achieve better sight.

► Two evening courses to be given this fall in Fordham University's Adult Education Center will treat of the role of the laity at home and in the foreign missions. The courses—"The Lay Apostolate in Our Times" and "The Missions, a New Challenge to the Laity"—will be given by Rev. Edward L. Murphy, S.J., a specialist in missiology. There are no academic requirements or examinations for these courses. For details write Rev. Charles A. O'Neill, S.J., Director, Adult Education Center, Fordham University, New York 58, N. Y.

► The Association of Catholic Artists of Pax Romana, meeting at Lucerne, Switzerland, Oct. 5-8, will discuss five problems: the Christian artist in the world; the artist's personality and the community; spiritual conditions of artistic creation; the artist in the service of the Church; and the Catholic artist and Pax Romana. The U.S. representative is Rev. Joseph N. Moody, professor at Cathedral College, 352 Riverside Drive, New York 25, N.Y.

► The Catholic Press Association (150 East 39th St., New York 16, N.Y.) has published the 1955 *Catholic Press Directory*. It lists, and gives pertinent information on, 141 North American Catholic newspapers, mostly weekly, both English and foreign-language, and 463 magazines. (Soft covers. 122 p. \$3).

► Rev. Bernard J. Topel, faculty member of Carroll College, Helena, Mont., has been appointed Coadjutor to Bishop Charles D. White of Spokane. He will be consecrated Sept. 21. Bishop White, now 76, has been seriously ill since last April.

C.K.

Dulles' Middle East plan

It has long been painfully evident that there will be no relaxation of Arab-Israeli tensions until some third power offers an inducement to the parties concerned. On August 26 Secretary of State Dulles took the bit in his teeth in an address to the Council on Foreign Relations and proposed a plan designed to pave the way for a settlement of the six-and-a-half-year-old stalemate. While the proposals coincided with a new outburst of violence on the Israeli-Egyptian frontier, the fact that peace seems further away than ever only points up the need for mediation.

Three unsolved problems have kept alive the threat of renewed war in the Middle East since the uneasy Arab-Israeli armistice of 1949. Foremost is the problem of what to do with nearly a million Palestinian Arab refugees who have been barely eking out their existence in camps along the Israeli frontier. The makeshift and illogical frontier determined by the armistice is a problem in itself, since it has only encouraged the infiltration into Israel of these refugees, about whom the Israelis complain about so bitterly. Lastly, there is a problem of fear on both sides. Israel fears that her neighbors are itching to renew the Palestine war; the Arab nations fear expansion by Israel. For each problem Secretary Dulles had a specific proposal.

To settle the refugee question Mr. Dulles proposed that Israel, with the help of an international loan, pay the compensation already promised the homeless Arabs:

To end the plight of the 900,000 refugees requires that these uprooted people should, through resettlement and, to such an extent as may be feasible, repatriation, be enabled to resume a life of dignity and self-respect. . . . There might be an international loan to enable Israel to pay the compensation which is due.

Mr. Dulles also called upon both sides to make the "adjustments needed to convert the armistice lines of danger into boundary lines of safety." The United States, he added, "would be willing to help in the search for a solution, if the parties to the dispute should desire."

To guarantee these boundaries and thus eliminate the grounds for fear so real to both sides, Secretary Dulles called for "collective measures which commit decisive power to the deterring of aggression":

President Eisenhower has authorized me to say that, given a solution of the other related problems, he would recommend the United States join in formal treaty engagements to prevent or thwart any effort by either side to alter by force the boundaries between Israel and its Arab neighbors.

That the Dulles program for Arab-Israeli peace did not evoke any quick response from the parties concerned is understandable. Talk of boundary adjustment creates suspicion in the Israeli mind. Israel would never agree to frontier revision at her own expense.

EDITORIALS

The Arabs, in turn, will seek clarification of Mr. Dulles' vague reference to "repatriation" of refugees if "feasible." If return to their homes now hinges on feasibility, the Arab refugees may as well give up the hopes nurtured for six and a half years.

Despite the obvious difficulties involved, credit must be given to Mr. Dulles for his initiative in proposing a plan which, while it will not settle the Arab-Israeli dispute, may at least provide the basis for negotiation. Up to the present the long-festering conflict has been too tinged with emotion to permit of the necessary compromise. Not discounting the possible political motivation behind the Dulles address and the influence of Zionist pressure groups complaining of the "do-nothing policies" of the Administration toward Israel, the proposals may prove a first step toward the relaxation of Middle East tensions.

Worcester's Liturgical Week

Fears that the floods which devastated the Northeast might ruin attendance at the Sixteenth National Liturgical Week at Worcester, Mass., August 23-26 proved groundless. Indeed, remarked the convention's host, Most Rev. John J. Wright, Bishop of Worcester, they were a blessing in disguise. The 2,400 persons who registered, plus another thousand and more who came to the various events, taxed the existing facilities to the utmost. The crowd by its presence and enthusiasm witnessed to a widely increasing longing on the part of the Catholic people of the United States for a fuller outward participation in the Church's official worship, and rapidly growing appreciation of the liturgy's resources for popular instruction in the doctrines of the Christian faith.

The latter point was emphasized by Most Rev. Edwin V. O'Hara, Bishop of Kansas City, Mo., who made public for the first time portions of the "Statement of Reasons" for the new American ritual which was submitted for the consideration of the bishops of the United States in 1952 and was authorized by the Holy See in 1954 for use in this country, subject to the approval of the respective Ordinaries. The ritual permits the use of the English language in the administration of the sacraments and in various public ceremonies and blessings, with certain reservations. In this way, the faithful enjoy a closer access to the teachings of the faith. The archbishop put this in graphic language:

The 1952 [*Catholic*] *Directory* informs us that [in the previous year] in the United States there

were 1,018,303, infant baptisms and 116,839 [adult] baptisms, or a total of 1,135,142 in all. For each administration of the sacraments at least a few people, say five or six, were present, a group that could be readily much interested. Thus several million chances for deep and moving instruction were at hand and were almost entirely missed. In themselves the baptismal rites yield to none in their eloquent witness to Christ's redemption and the Church's witness to that mission. But that witness, to be fully appreciated by those present at the baptism, must be expressed in the language they understand.

Similar considerations would hold for the marriage ceremony, and for the sickbed and deathbed rites.

After his approval in 1954 of the official text of the new ritual, Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, stated: "It is a pleasure to note that the English language, which has served so well in the propagation of the faith in many lands, receives the recognition of being admitted to the liturgy of the Church . . . without prejudice to Latin, the universal language of the Roman Rite. . ."

Experience, rather than speculation, will best show the good that the new English ritual can be expected to accomplish. The consoling and instructing power of the Church's words does not work automatically. But granted a due care and reverence in its use—the choice of English is in any case optional—we can reasonably hope that such good will come from it as Archbishop O'Hara foresees. In any case we can echo his own sentiment that those who have had part in its preparation "deserve our deep gratitude and our heartfelt congratulations."

Parish priest a superman?

One of the editors of this Review had the opportunity to meet with a sizable number of priests from various sections of the country the week *AMERICA* appeared with the article by Louis G. Martin, "Intellectual life at the parish level" (8/27). The group enjoyed the advantage of sharing the views of a prominent member of the hierarchy regarding the role we might expect the parish priest to play in what is called the intellectual apostolate.

It was generally agreed that we tend to expect too much of the parish priest. Some writers, for example, describe the parish as "the Church in microcosm." This would mean that all the responsibilities which fall upon the Church as such also fall upon the parish.

Such a burden, it is obvious, exceeds the capacity of so small a unit. It is unrealistic to expect every parish priest to be able to answer all the queries about the relations of religion and their respective professions which crop up in the minds of thoughtful Catholic doctors, lawyers, businessmen, trade-unionists and others.

The parish priest, some suggested, stands in rela-

tion to the religious needs of his parishioners in a position comparable to a family physician in relation to the medical needs of his patients. Both are the first resort of persons with problems pertaining to their professions. They can both be expected to cope with ordinary, frequently recurring needs. But when problems take specialized forms, all that a parish priest, like a general medical practitioner, can be expected to do is to direct a person to those who can cope with such needs.

As a matter of fact, the parish priest today is often overburdened with non-religious responsibilities, such as building programs, which severely limit the time and energy he can give even to the general religious needs of his flock.

The solution, as our article suggested, lies in setting up inter-parish or diocesan groups of Catholics with similar specialized needs. Guilds of Catholic physicians, lawyers and teachers already exist in some cities. It is hard enough, one supposes, to find priest-directors for them. One test of the quality of Catholic higher education is the extent to which it produces graduates who are willing and able to assume leadership in such enterprises. The parish priest can point out the need and help recruit members for these specialized groupings which are so badly needed today.

Realism overtakes the "Geneva spirit"

President Eisenhower's address before the annual meeting of the American Bar Association in Philadelphia on August 24 has very properly won acclaim. Invited to open the commemoration of the bicentenary of the birth of John Marshall, the nation's greatest Chief Justice, Mr. Eisenhower took occasion to relate the principles for which the great jurist stood to the principles for which the United States must stand in today's world. It proved to be a fruitful consideration for all concerned.

The President and his advisers must have come to see that they had oversold the "Geneva spirit." Before he departed for Geneva, this Review expressed surprise at the rather ebullient optimism the President allowed himself to express in his pre-departure TV talk of July 15. He then seemed to believe that the long-standing conflicts between East and West, between tyranny and justice, would readily yield to such psychological wonder-drugs as "an honest intent to conciliate, to be tolerant, to try to see the other fellow's viewpoint as well as we see our own." This sounded as if the deeply founded antagonisms between Marxism and democracy would prove amenable to the procedures of group dynamics.

Even more surprisingly, the President, after returning from the round of smiles and public-relations friendliness, saw fit to quote in full his earlier expression of hope, adding the rather curious assurance that

"these purposes have been pursued"—not, apparently, "achieved." He seemed to want to stick by his earlier optimism while toning it down a little.

Before the ABA meeting, however, the President pretty well bleached the iridescent hues out of the Geneva rainbow. He returned to hard earth: "The central fact of today's life is the existence in the world of two great philosophies of man and of government." The one seeks to attain human goals through laws "rooted in moral law, respecting a religious faith that man is created in the image of God. . . ." The other operates through government decrees "rooted in an ideology which ignores the faith that man is a spiritual being." The former looks to the "energy of the free individual" as the "most dynamic force in human affairs." The other "establishes the all-powerful state as the principal source of advancement and progress." This, one may add, is quite a gulf.

Getting down to cases, the President singled out three major—seemingly intractable—concrete obstacles to East-West amity. One is Soviet persistence in keeping East Germany as a Russian annex. Another is the "domination of captive countries"—the satellites—by the USSR. The third is Communist Russia's "international political machine, operating within the borders of sovereign nations for their political and ideological subversion. . . ." If he had added Soviet refusal to work toward disarmament, the President would have summed up the obstacles to peace exactly as this Review did in "Geneva balance-sheet" in our issue of August 6.

At Geneva the President succeeded in dispelling the fears of many Europeans and others, misled by Soviet propaganda, that we are dangerously militaristic in our world policies. He embarrassed the Soviet Union's representatives by putting them on the spot. But it was high time that he said, as he did explicitly in Philadelphia, that "eagerness to avoid war" should not lead us to acquiesce in injustices. British Foreign Minister Macmillan, with an assist from Prime Minister Eden, took the same line on July 27. Working our way out of this dilemma will require years of diplomacy.

Prosecuting Communists

For some months now even well-informed anti-Communists have been disturbed by a seeming relaxation in the Government's efforts to destroy the Communist conspiracy in this country. Despite Attorney General Brownell's pledge nearly a year ago to "utterly destroy" the Red apparatus, those close to the problem could not help noticing that the Justice Department had not for quite some time initiated any new suits against Communists under the Smith Act. That is the law, of course, forbidding conspiracy to advocate overthrow of any American government under which the leaders of the Communist party were convicted and sentenced to jail after a nine-month trial in October, 1949.

More recently, this feeling of uneasiness over what looked like a moratorium on anti-Communist activity was aggravated by the peace talk that followed the Geneva conference. In some quarters it was suggested that the Administration had adopted a less rigorous anti-Communist policy so as not to endanger the new feeling of mutual confidence between East and West. Though the Justice Department may have been aware of these speculations and criticisms, it gave no sign of it until the International News Service recently went straight to headquarters for the facts. In an August 28 dispatch under a Washington dateline, INS gave the results of an enterprising interview with department spokesmen.

These officials frankly admitted that the Attorney General had undertaken no prosecutions under the Smith Act since last November. They denied, however, that this lack of activity signified any change in the Government's attitude toward the Red conspiracy, or that it could be attributed in any way to the results of the Geneva meeting. They offered three reasons for the lull on the anti-Communist front: the increasing difficulty, now that the top-ranking Communist leaders are in jail, of convicting lesser lights; the disadvantages of revealing more of the FBI's undercover agents; the implications of the Matusow incident for further prosecutions.

The Matusow case apparently caused a great deal of soul-searching in the Justice Department. Harvey Matusow's testimony had been used against some of his alleged former associates in the Communist party. His announcement that his testimony had been fabricated out of whole cloth therefore threatened for a time to upset several of the convictions which the department had laboriously won. Were there other potential Harvey Matusows among former Communists on whose testimony the Government would have to rely in building its cases? The Justice Department officials, implying that these obstacles had finally been overcome, told the INS that new indictments might be shortly forthcoming.

The fact that the Attorney General has finally invoked the Communist Control Act of 1954 against a trade union would appear to confirm the Justice Department assurance that the Geneva atmosphere has had nothing to do with the absence of activity under the Smith Act. On July 28, Mr. Brownell asked the Subversive Activities Control Board to find that the Mine, Mill and Smelter Workers was a Communist-dominated union. If the board so finds, and the courts confirm its decision, Mine, Mill and Smelter will be denied all rights and privileges under the Taft-Hartley Act. It will be a long time, however, before this case is finally decided. The union will surely appeal not only the finding of the board but the constitutionality of the Communist Control Act itself.

The struggle to unmask the Communist conspiracy may well be pushed more effectively now than before. Experience, Mr. Brownell would probably agree, has been a salutary, if rigorous, teacher.

Black Saturday in North Africa

Vincent S. Kearney

August 20, second anniversary of the ousting by France of Sidi Mohammed Ben Youssef, Sultan of Morocco, will go down as Black Saturday in the turbulent history of French North Africa. As violence mounted and continued over the weekend, the death toll reached 2,000 Frenchmen and Arabs. Had France had the foresight to act as wisely in Morocco and Algeria as she has in Tunisia, the bitterness and hatred now rampant throughout North Africa might well have been avoided.

Significantly, all violence on Black Saturday stopped short of the borders of Tunisia. The reason was obvious. A fortnight previous to the massacres, the French Parliament had ratified legislation which gave home rule to Tunisia. That France has faced the Tunisian problem so realistically, however, only serves to deepen the mystery of her ineptitude in handling similar crises in Morocco and Algeria.

TUNISIA

When the Tunisian issue was finally put to the test, Parliament proved overwhelmingly in favor of home rule. The 254-to-25 majority in the Council of the Republic on August 4, the day Parliament recessed, matched a 538-to-44 vote in the more powerful French Assembly. Even though the Mendès-France Government had fallen five months before for advocating the very policy of political reform Parliament finally came to endorse, all shades of political opinion, from Communist to right-wing de Gaullist, suddenly were able to find common cause on the Tunisian question.

Why? In its July 16 issue the London *Economist* ascribed the landslide vote to the steady flow of bad news from Morocco and Algeria. The British review spoke of a multi-party report prepared for Parliament by five deputies on behalf of the Ministry of National Defense. The deputies had concluded that rebellion in Algeria had become too widespread to be cured by repression. Moreover, the news of the assassination in Morocco by French counter-terrorists of Jacques Le-maigre-Dubreuil, prominent publisher of the Casablanca daily *Maroc-Presse* and a leading exponent of political reform, had profoundly shocked French public opinion.

The mystery of French ineptitude lay in the fact that, while the crisis in Morocco and Algeria appeared to have hastened the solution of the Tunisian problem, it stiffened opposition to political reform in these dependencies. Up to Black Saturday, in fact, French Premier Edgar Faure remained completely mesmer-

ized by a lobby representing the French settlers in North Africa. Though outnumbered almost 20 to 1 throughout the whole of France's North African Empire, this minority group has long maintained political and economic control to the exclusion of the native population and is determined at almost any cost to maintain its grip (see "The lobby that runs North Africa," AM. 1/3/53).

MOROCCO

The tentacles of the North African lobby reached as high as M. Faure's own Cabinet, where opposition to the ideas of Morocco's short-termed Resident General, Gilbert Grandval, forced the Premier, almost on the very eve of Black Saturday, to pigeonhole the only constructive plan yet offered to preserve order in the turbulent protectorate.

In his two-month span of office, M. Grandval had cowed most of Morocco's terrorists and banished the more troublesome of the French colonial administrators, thus laying the groundwork for negotiation with Moroccan nationalists. These appeared willing to waive their antagonism to the act of 1953, which arbitrarily banished the legitimate Sultan, and to discuss the formation of a Regency Council to rule in his stead, provided France would remove the puppet, Ben Moulay Arafa, from the throne (see "Morocco 1955," AM. 2/26, pp. 554-6).

In thus wisely proposing that France first solve the throne dispute, key issue in the Moroccan crisis, before attempting to formulate a program of political reform, M. Grandval ran afoul of the right-wing groups on which M. Faure's parliamentary majority depends. De Gaullist, Peasant and Independent party members threatened to resign from the Cabinet if the premier made any change in the *status quo* of the Moroccan throne.

M. Faure could have called the right-wing bluff, or he could have temporized. Choosing the latter course, he instructed Ben Moulay Arafa to form a representative Government, a move destined to fail from the start. It may be that the Premier saw no other way to convince opponents of reform in Morocco that change on the throne was inevitable, if there was to be peace.

It was a costly lesson. The fact that it took the violence of August 20 to persuade the French Government to move in the direction pointed out by M. Grandval during the ensuing Franco-Moroccan negotiations at Aix-les-Bains is no credit to the perceptivity of French colonial administration.

ALGERIA

Algeria presents an entirely different problem from that of either Tunisia or Morocco. Once the question of the Moroccan throne is settled, extension of the Tunisian pattern of home rule to Morocco should follow. Both countries are protectorates. It is only logical that political development in one should keep in step with the other.

Algeria, however, in French eyes is "different." It is considered "part of France" in virtue of its transformation from an Arab kingdom in 1871 to a province across the sea. Political reform there will be more difficult. Algeria may therefore well prove to be the touchstone of France's future relations with North Africa.

Under the so-called Statute of 1947, all Algerians became French citizens. In theory, there should be no nationalist problem in Algeria and no need for political reform. The theory, however, has not worked out in practice. In reality, the Statute of 1947 was a gimmick worked out to preserve French ascendancy in Algeria.

Though France had opened the door to citizenship to the native population previous to 1947, few Arabs were able or inclined to take advantage of the offer. Either they could not meet the conditions or they were unwilling to subject themselves to the French civil code in preference to their own Koranic law. In consequence, the vast majority of Moslems (the population now stands at eight million Arabs to one million French) remained outside the pale of the French community, relegated to the status of second-class citizenship. Resentment soon began to spread among these unasimilated Moslems.

The Statute of 1947, giving citizenship wholesale, was supposed to satisfy the rising tide of Algerian nationalism. It had the opposite effect. For the statute created two electoral colleges: the first consisting mainly of Frenchmen, the second of the vast majority of the unassimilated Moslem population. Each college elects an equal number of representatives to the French National Assembly and to the Algerian Assembly. By segregating the Moslems from the French in the electoral process, the statute placated no one but the French minority, which feared it would be overwhelmed by the sheer number of natives if the franchise and representation were based on absolute equality.

Thus, notwithstanding the legal fiction that Algeria is part of France and that citizenship is universal, the two communities remain distinct. The French minority controls both Government and economy, while the Moslem majority—85 to 90 per cent of the population—has an inferior status and refuses to be permanently subordinated.

The *Economist* in its issue of July 16 described the

plight of the Arab population of Algeria quite effectively:

Why, the Moslems ask, should they wish to be French if most of them are rated only second-class Frenchmen? Why should they lie down under electoral processes that weight the scales in favor of the French landlord class? Why should they be fobbed off with palliatives such as a reduction of the price of semolina [a kind of flour], when their real need is for reforms—political as well as economic—that were promised them when they got their statute in 1947 and that are attainable only if they can expect genuine changes such as land reform and an end to a stacked Assembly?

The present Algerian rebellion is now almost a year old. It has proved impossible to quell, not because of rebel numbers but because of the sympathy for their cause manifested by whole sections of the population, whose enthusiasm for France wanes more each day.

Four years ago L. Gray Cowan, writing in the September, 1951 issue of the *Political Science Quarterly*, predicted the growing crisis in Algeria:

Whether or not the French attempt to give self-government with one hand and to hold it in check with the other will be successful . . . remains to be seen. Much depends on the speed and direction of economic development, as concrete proof that the life of the natives will be improved . . . But this proof will have to come quickly . . . otherwise, the relatively small group which today turns a receptive ear to the nationalist cry for a complete separation from France will soon swell to an irresistible force, determined to work out its destiny with its own hands.

How ineffective the French attempt at compromise since 1951 has been is evident from the fact that France has now had to keep stripping her NATO armies in order to bolster the ten divisions already serving in North Africa.

NORTH AFRICA AND THE UNITED STATES

Basically, the nationalist upheaval in North Africa is not something peculiar to French overseas possessions. It is symptomatic of the fever for self-government which has swept Asia and Africa since World War II. To the teeming millions of these two continents, North Africa has become the symbol of a system whereby a European power refuses to grant total national freedom to a people demanding it. The issue is therefore of first-rank importance to the United States. As a leader of the free world and long a proponent of the principle of self-determination for all peoples, America must inevitably decide in which direction it will throw its diplomatic weight. Moreover, the area, with its string of U.S. bomber bases, forms an integral part of free world defense.

According to New York *Times* reports on August 25, both France and North Africa's nationalist elements seek Washington's support. Up to the present, presumably out of concern for France as a European ally, we have maintained an attitude of official silence. Even Secretary of State Dulles' August 26 speech on



Middle East problems before the Council on Foreign Relations omitted all mention of the North African crisis. The question is, how long can we hold aloof from the problem and not risk a further loss of prestige throughout the Arab world? Recent State Department authorization of French purchase of 20 U.S. helicopters, even though ostensibly destined for non-combat use in Algeria, has already embittered the Arab nations against us.

Sooner or later, France must come to terms with the rebellious Arab population of North Africa, or risk another Indo-China. When that day comes it will be to our advantage at least to have voiced concern over the French policy of repression which provoked the violence of August 20. If North Africa is to remain a bastion of free world defense, the cooperation of the native population is just as important as that of France—perhaps more so.

Reflections on the AFL-CIO merger

Benjamin L. Masse

THIS YEAR for the last time rival Labor Day picnics and parades—where such traditional goings-on are still the custom—were held at opposite ends of town. By this time next year the AFL and CIO will have patched up the 20-year-old split in U.S. labor. The formal splicing, set for the first week in December in Manhattan, promises to be an historic event.

During what might be called the trade-union year just past, running from Labor Day, 1954 to Labor Day, 1955, the decision to reunite the nation's two big labor federations was very likely the outstanding development. The only event of comparable importance was the agreement of the Ford Motor Company to assume *direct*, though only partial, responsibility for its laid-off employees.

Those who wish to consider the Ford contract as the more important development can admittedly buttress their case with persuasive arguments. In European labor circles the Ford contract was certainly the big U.S. story of the year. It was, in fact, a real eye-opener. In the reactions of veteran European laborites, many of them with Socialist backgrounds, one detected for the first time a dawning suspicion that the "business unionism" practised here, with its emphasis on bread-and butter collective bargaining, might promise more for workers than the political and ideological approach dominant in Europe. But until the Ford formula has been tested by experience, and its possibilities of spreading are clearer than they are to-

Fr. Masse is industrial-relations editor of AMERICA.

day, it seems to this writer that labor unity must be judged the big story of the year.

FEARS AND HOPES

Some of our fellow citizens fear the advent of labor unity. They think that the labor movement is strong enough, or even too strong, as it is. In its most extreme form, their fear envisages a united labor movement pressing for, and achieving, vast political power and, eventually, control of the Government. Between gaining control of the Government and the imposition of socialism on the country, this school of thought can discern no formidable obstacle. It regards the dawn of regimentation as only a matter of time, and not a very long time at that.

If the reader imagines that this is an exaggerated account of what is going on in some conservative minds—if conservative is the right word—let him peruse *Broadcast No. 37* sponsored by the Manion Forum of Opinion. (The Manion Forum, which is carried by the Mutual Broadcasting System, will be only too happy to sell him a copy for 10 cents.) This forum is not generally regarded as a crackpot undertaking. It is surely not so regarded by the businessmen—many of them from the South—who are supporting it financially.

In *Broadcast No. 37*, which is devoted to a defense of State right-to-work laws, Clarence Manion, after whom the forum is named, lays bare a horrendous plot aimed at destroying the individual liberties of the American people. The villains of the piece are the "compulsionists," who, he says, have already forced farmers to submit to price supports and have obliged almost all the rest of us to join the Federal Old Age and Survivors Insurance system. Though Mr. Manion nowhere in this broadcast identifies the "compulsionists" by name, he does speak vaguely of "centralizing Government bureaucrats."

Furthermore, these centralizing bureaucrats have collaborators in the cult of compulsion, to wit, "politically conscious compulsory unionneers." These are the gentlemen, Mr. Manion charges, behind the drive for compulsory unionism, and their goal is "one big union." By the time they reach it, he asserts, small business will have disappeared and big business will have been swallowed up by Big Government.

Beyond that disastrous point Mr. Manion concedes that he cannot read the future very clearly. He is not sure whether Big Government will absorb Big Labor or vice versa. This lack of certainty argues no deficiency in the broadcaster's perceptive powers, however, since the plotters themselves have not yet decided who in the end is to be top dog. That unpleasant and divisive question has been deferred, Mr. Manion explains, until the unfinished tasks of making compulsory unionism universal and making Big Government bigger still have been accomplished.

In sharp contrast to this scary outlook on labor unity were Archbishop Cushing's remarks last month at the 69th annual convention of the Massachusetts

Federation of Labor. In view of the decision to close the breach in the labor movement, said the archbishop, 1955 would "go down in history as the dawn of a new day for the labor movement." Among the benefits he saw proceeding from this unification was "labor's united front against communism at home and abroad."

The Social Action Department, NCWC, is likewise of the opinion that a united labor movement will add punch to the fight against communism which the AFL and CIO have been waging independently of one another. In its annual Labor Day statement, the department mentioned other advantages of labor unity. It looks for an intensified drive to organize the unorganized in the services and trades, and the consequent spread of collective bargaining to these expanding areas of business enterprise. It feels confident, too, that a united labor movement will contribute to a lessening of jurisdictional strife among competing unions. Some businessmen welcome labor unity for the same reason.

LABOR IN POLITICS

Obviously a united labor movement can be expected to multiply its political activities and to exert greater influence in Congress and the State capitols than the AFL and CIO have been able to exert separately. The labor leaders who promoted the coming merger have frankly stated that one of the reasons motivating them was to strengthen trade unions politically.

Whether this hope will be realized remains to be seen. Experts debate among themselves the extent of trade-union influence in the two Presidential elections since the war, some of them arguing that it was not nearly so important a factor as labor leaders like to believe. Whatever opinion one may hold, it is clear that labor was not able to prevent the election of the Republican nominee in 1952. It is also generally admitted, even in trade-union circles, that labor leaders are unable to wrap up in a tidy, all embracing package and deliver the so-called "labor vote." The conception, then, of organized labor as a monolithic force bowling over all political opposition has no relation to reality in contemporary America.

Furthermore, anyone who is even superficially acquainted with the American labor movement knows that only a small, and insignificant, minority of union leaders is thinking today in terms of a labor party. The emphasis in labor thinking, as the Social Action Department's statement rightly notes, remains where Sam Compers and the other founding fathers of the AFL placed it, namely, on collective bargaining as opposed to political action. This is not to deny that since the great depression of the 1930's, which forced the Federal Government to intervene in many ways in the American economy, unions have expanded their

traditional political activities. To protect the interests of their members, they have felt obliged to be represented in the seats of legislative power, where so often today the really big decisions are made. But their collective strength, exerted in the market place, remains the chief hope of workers for a more abundant life.

In any impartial judgment of the AFL-CIO merger, one must not overlook the fact of rival and mutually offsetting centers of power in American life. If U.S. workers are extensively organized, so are our farmers,

bankers and businessmen, our lawyers, teachers and doctors. It is certainly arguable that even a combined AFL-CIO will not be able to exert as much pressure on Capitol Hill as organized farmers and businessmen do today. What is true of Washington is even more true in most of the State capitols.

ROLE OF VOLUNTARY ORGANIZATIONS

What the amalgamation of the AFL and CIO ought to inspire in our minds is not fear but a determination to re-examine the proper function of private organizations in a democratic society. Probably not since the Middle Ages,

the golden era of the guilds, has social and economic life been so thoroughly organized on democratic lines as it is today in the Western world. Fundamentally, this is a sound development because, as Pope Leo XIII emphasized in *Rerum Novarum*, occupational groupings reflect a healthy and deep-seated tendency in human nature. God did not make man to live in splendid isolation. Apart from his fellows, the average human being is incapable of achieving the full development of his talents and personality.

Furthermore, from a political viewpoint, it appears that occupational organization is in the complex world of today the only viable alternative to dictatorship and the omnipotent state. If the state were obliged to shoulder all the duties now discharged for their members by trade associations, labor unions and professional groups of all kinds, it would have to expand enormously its already far-flung activities. It could easily become the single, overpowering reality in the lives of its citizens, as the Nazi state was, and as the Soviet state is today. Confronted with that kind of power, the individual would be helpless.

If occupational groups are to play their proper role in our society, they must, however, discharge their functions responsibly. They will naturally be concerned with the professional interests of their members, since to protect these interests was the reason which originally led to their formation. But this concern for the interests of their members must never blind them to the rights of others, or to the demands of the common good.

In theory, most of our occupational groups seem to admit the primacy of the common good. There was



a time when an organization of industrialists like the National Association of Manufacturers used to say that what was good for business was good for the country, but most businessmen no longer talk that kind of language. They now concede that what is good for the country is also eminently satisfactory for business. A similar reaction from the labor side was Walter Reuther's statement some years ago that unions wanted to make progress with the public and not at its expense.

The problem, then, is not so much correct philosophy as human nature. It is so very easy for all of us to identify the general interest with our particular

interests. To some extent, as was indicated above, the power which others are able to mobilize tends to keep us and our group within civilized bounds. So, too, does the power of the state. But the problem would be very much easier to solve if all of us would, in our group activities, practise the great social virtues of justice and charity which we readily enough profess.

That is the real nature of the challenge which the coming AFL-CIO merger emphasizes in heavy lines. It is the same challenge which confronts every powerful occupational group in the land. On how successfully it is met may well depend the future of freedom in the United States.

Church in the South: second spring

James P. Shannon

WHEN JOHN ENGLAND, first Bishop of Charleston, arrived in his see city from Ireland on December 30, 1820, he found the Catholic Church in the South suffering acutely from the political and social disabilities enforced by a hostile Protestant majority. These barriers were such a handicap to Catholic life and growth that Catholic emigrants from Europe intentionally avoided the Southern States when they arrived in the New World. In the three States of North Carolina, South Carolina and Georgia which made up his diocese Bishop England found only a scattering of 3,600 Catholics.

CATHOLICS IN THE OLD SOUTH

The original colonial settlements in these States were entirely English and thoroughly Protestant in their religious sentiments. Later additions of displaced French Huguenots, bitterly opposed to the Catholic Church after the revocation of the Edict of Nantes, and scores of Scotch-Irish Presbyterians who came down the upland plateau from Pennsylvania, swelled the Southern population and completed the Protestantizing of that region. Even before the handful of Southern Catholics could be called a minority group, the colonial code of these seaboard settlements ranked them as second-class citizens.

As late as 1880 John Lancaster Spalding, Bishop of Peoria, advised the Irish immigrants fleeing the aftermath of the famine of 1845-48 to by-pass the South in their search for homes. He reminded them of the traditional Southern hostility to Catholics and cautioned them that the recently emancipated slaves

Father Shannon is a priest of the Archdiocese of St. Paul and an assistant professor of history at St. Thomas College, St. Paul.

would be competition on the labor market for unskilled immigrants from Europe.

Such directives from Spalding and other members of the hierarchy were successful in guiding the tidal wave of Catholic immigrants away from the South during the latter years of the great Atlantic migration. And for two generations since then the Church has made slow progress in most Southern States. Statistically, one person in every five in this country today is a Catholic. Several informed writers say it is really one in every four. But in the States of Tennessee, Mississippi, Arkansas, Alabama, Georgia, North Carolina and South Carolina, fewer than three persons in every hundred are Catholics. In North Carolina—the least Catholic State in the Union—Catholics comprise eight-tenths of one per cent of the population.

RECENT PROGRESS

And yet in spite of such unpromising beginnings there are many encouraging signs that the present position of Catholics in the South is gradually improving. The most graphic proof of this statement is seen in North Carolina. In 1945 the Diocese of Raleigh, which is coterminous with the State of North Carolina (less the territory governed by the Benedictine Abbey at Belmont), numbered 12,885 Catholics. In one decade this number has grown to 32,498—an increase of 250 per cent. Undoubtedly the vigorous pastoral letter issued by Bishop Vincent S. Waters on June 12, 1953, banning racial segregation in all Catholic churches in North Carolina, has convinced many a Southern Negro that he is genuinely welcome in the Catholic Church. One experienced Catholic leader in another Southern State said that this courageous pastoral has done more to advance the cause of Catholicism in that region than any other single decree in the history of the nation. It would be a mistake, however, to assume that the growth in this Southern diocese has occurred only within the Negro community, or that it might depend on any single pastoral.

By organizing the Confraternity of Christian Doctrine and the Legion of Mary in a diocese-wide lay apostolate known as the North Carolina Catholic Laymen's Association, Bishop Waters and his Auxiliary, Bishop James J. Navagh, have compensated in part for their shortage of priests by making the laymen of the

diocese active apostles of conversion. One member of this association, a lieutenant in the United States Marine Corps at Camp Lejeune, N. C., brought to instructions and sponsored at baptism twenty-one converts in a single year.

Right now the Church is making similar, though less spectacular, gains in several Southern States. It is not possible to analyze here all the reasons for this sudden growth. But we can cite some discernible forces at work in the South which account in part for the greater fruitfulness today of that divine grace which never ceases to operate in every age.

INDUSTRIES PLUS CATHOLICS

One technological development which has helped the Catholic Church greatly, though indirectly, is the Tennessee Valley Authority. This gigantic Federal power plan, with its abundant supply of cheap electricity for Southern States, has brought numerous industries from Northern cities to new plants in the South. Most of these companies have come from the New England States. So many textile mills and chemical plants have left Massachusetts that recent reports from the United States Department of Labor have listed former mill towns in that State as emergency areas in need of Federal funds to aid the unemployed. In most instances, when the industries moved South, they took only their key personnel and relied on finding in the South an abundant supply of unskilled and semi-skilled labor. (In studying this shift one can hardly avoid the unpleasant suspicion that many employers are deliberately exploiting the unorganized laborers of the South; but from the point of view of Catholic numbers in that region, the movement of industry into this section has been a decided advantage.)

Massachusetts has traditionally been one of the most Catholic States in the nation. Hence the percentage of Catholic managers and key personnel taken South from New England by migrating industries has been well in excess of the national average. In one Southern community where the present writer inquired about the address of an "old Catholic family," he was politely but firmly informed by a native son, "Ain't no *old* Catholic families around here, just *new* Catholic families." Southern towns which never had a Catholic parish are now finding themselves with a resident priest, a Catholic church and a nucleus of Catholic residents who automatically deserve social recognition in the community because of their position within the much-coveted industry.

Even television has helped to make the Catholic Church better known and less suspect among Southerners. One missionary priest working in this region reported that shortly after television antennas became standard equipment on mountain cabins, a venerable hill-dweller who had formerly refused to speak to a Catholic priest approached him on the street one day and inquired: "Preacher, do you belong to Mr. Sheen's persuasion?" The missionary replied that he and

Bishop Fulton J. Sheen were both Catholic priests. Whereupon the old gentleman invited the missionary into his home and announced to a startled family, "This here is a man of God—same as Mr. Sheen."

THE ARMED FORCES

Another force that has brought an increasing number of Catholics into the South is the military. Because fair weather and warm temperatures are advantageous to air fields, naval stations and army camps, the Southern States have more than their share of military installations. Moreover, the control of Federal patronage for nearly two decades by Democratic Administrations has resulted in a large number of such latter-day necessities as atomic-energy plants and research proving grounds being built in the Democratic stronghold of the South. All these installations have of necessity brought an increased number of Catholics to that region. Any military or industrial personnel brought into the South from other sections will always have a higher proportion of Catholics than the resident population of the South.

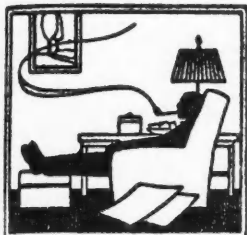
In many Southern dioceses before the last war, Catholic schools were considered a luxury beyond the hope of realization. But since 1941, Catholic schools have sprung up across the South in several towns adjoining military or governmental installations. The new Catholic school of St. Rose in Murfreesboro, Tennessee, has an enrolment of 110 pupils. Eighty of these are the children of Air Force personnel stationed at nearby Sewart Air Force Base. At Columbus, Georgia, the new Catholic school at Holy Family parish has an enrolment of 435 children. The day it opened one-third of its pupils were the children of Army personnel stationed at Fort Benning. At Oak Ridge, Tennessee, before the war there was no parochial school. Then the history-making Manhattan Project chose this village as the site for its gigantic atomic-energy research plant. Today St. Mary's parish at Oak Ridge has a parochial school with 405 pupils.

The influx of Northern Catholics, subsequent marriages between them and Southerners, the greatly increased rate of conversion and the resulting addition to parish revenues are all helping to advance the position of the Church in the South. Analyzing the recent growth of the Catholic Church in this country, a Protestant historian, Caroline F. Ware, has written:

The United States is rapidly becoming one of the great Catholic countries of the world . . . Channels of Catholic influence upon institutions which shape American life are widespread . . . [and] through these other channels either dominant Protestant attitudes are being modified or a Catholic American culture is growing up by the side of the traditional Protestant one (*The Cultural Approach to History*. Columbia Univ. Press, 1940, p. 72).

Nowhere is this contrast more apparent than among the growing number of Catholics below the Mason-Dixon line.

FEATURE "X"



Dr. MacCarthy, resident of Washington, D. C., and a former member of the Georgetown University faculty, conducts an adult-education course under the sponsorship of Catholic University. His theme here is the dialog Mass.

AS CATHOLICS, all of us know that the holy sacrifice of the Mass is the center of Catholic worship. However, though we possess such knowledge, our actions seem to show a lack of realization of the full significance of this fact. Note, for instance, the conspicuous difference between the numbers at Mass on Sundays, when we are obliged to go, and on week days, when attendance is not obligatory. This condition is largely attributable to our human tendency toward an indifference which is born of familiarity.

DIALOG MASS

To shake off the shackles of lethargy and to give their people a more living understanding of the complete meaning of the Mass, many bishops have endorsed the fuller participation of the laity in the ceremonies of the Holy Sacrifice through the dialog Mass. In a dialog Mass the congregation says aloud and in unison all or some of the responses ordinarily recited by the altar server in the name of the people, as well as certain appropriate prayers during the celebration of the Mass. It requires the specific approbation of the bishop of the diocese.

Since this practice began in some of our churches on a test basis, the reactions of the laity have been varied. Those who are enthusiastic about the dialog Mass need no comment, except, perhaps, to remark that their numbers are not increasing as they might. Other sincere but misled Catholics adopt a negative attitude toward the idea, going even so far as to avoid attendance at the dialog Mass because it is "distracting." This criticism shows a lack of understanding of the essence of the Mass on the part of such Catholics.

If the dialog method, with its sound of many voices praying in unison, makes private recitation of prayers during Mass more difficult, we should realize that a liturgical triumph is thereby achieved. For we tend to forget that the Holy Sacrifice is a social act of worship by the priest and the people, in which the priest has the leading role. This cohesion of priest and people is attested to by the liturgy, wherein the celebrant says many times "*Oremus*" (Let us pray). Though the recitation of the beads is a pious

and commendable practice, it is not the most efficacious method of attendance at Mass.

Says our present Holy Father, Pope Pius XII, in his encyclical *Mediator Dei* (November 20, 1947):

They also are to be commended who strive to make the liturgy even in an external way a sacred act in which all who are present may share. This can be done in more than one way, when, for instance, the whole congregation, in accordance with the rules of the liturgy, either answer the priest in an orderly and befitting manner, or sing hymns suitable to the different parts of the Mass, or do both, or finally in high Masses when they answer the prayers of the minister of Jesus Christ and also sing the liturgical chant (America Press edition, no. 105).

This last-mentioned ceremony, the high Mass where the people both answer and sing, the Holy Father points to as the ideal.

TECHNIQUES

Justifiable criticism is aroused at times by the poor direction of those assigned to lead the prayers. To measure up to the full beauty of the undertaking, the lay leader of the prayers should know his or her task thoroughly. This knowledge and skill cannot be achieved by chance, but must result from deliberate preparation and practice on the part of the reader or "lector."

The reader should know ahead of time the substantive content of the Epistle and the Gospel of the particular Sunday. Before Mass he should remind the priest, unless the latter is well versed in the dialog Mass, to keep in step with the people during certain prayers, like the Gloria and the Credo, with which the people join either in Latin or in English. If these precautions are not taken, the prayers will not be recited properly, for the speed of the priest in reading the Latin may throw the lector and the people off stride.

To get the proper response from the people the lector should *stand* close to the altar rail, clearly visible to all members of the congregation. Preferably he should stand on the Gospel side of the altar, since the Gospel will then be read from the correct spot. A specially placed microphone to amplify the lector's voice will ensure better results.

Probably the most satisfactory participation would result from the development of a single card which would contain all the prayers that are going to be recited by the lector and the people. If this is done, the lector needs only to say, for example, "Number 5—the Offertory prayers." This method would have the further advantage of reducing expense to an absolute minimum, since the same cards would be used each week, with general prayers inserted to cover such changeable parts as the Collect and the Post-communion. This proposal allows the lector to read the Epistle, the Gospel and other parts of the Mass proper to a particular Sunday.

Recitation of the dialog Mass might well be con-

sidered a project for adoption by Holy Name Societies and the Sodalities in parishes throughout the country. The responsibility of each particular group would be 1) to sponsor at least one dialog Mass every Sunday; 2) to stimulate attendance at the dialog Mass; and 3) to appoint and train the lectors

Problems and promises of the CLA

Sister Mary Pauline Grady

What is the justification for the existence of Catholic professional organizations made up largely or at least predominantly of religious? Since religious with their vow of poverty do not have the personal means to join such organizations, these become a sort of community "taxation," though a voluntary one. Seen in this light, they must establish their apostolic value. Once such organizations have proved their place in the Catholic apostolate, it becomes reasonable to expect all the Catholic institutions and wage-earning laymen and women in their apostolic field to join and support them.

There are those, perhaps, who will frown on the efficiency approach to things apostolic. Organization, even if only a handmaiden, seems to them secular. Yet the growing professional awareness in the field of Catholic education, to cite only one field of activity, demands such organization. National Catholic organizations in the field of education have certainly justified their corporate existence.

If I may be permitted to illustrate—only as a private citizen, as it were, and in no way representing it officially—it would seem to me that the Catholic Library Association is one of those excellent apostolic organizations that deserve better support than they commonly receive.

Since its inception 24 years ago from the now defunct library committee of the National Catholic Educational Association, the CLA has been proving, very quietly, the power of organization. From its numerically insignificant ranks have come such apostolic assets, to give only a sampling, as an efficient representation on the national plane, the painfully maintained but invaluable *Catholic Periodical Index*, and above all, the remarkable increase in the quality of training of the librarians in Catholic institutions.

Typical of the way the CLA has thrived is the growth of its Greater St. Louis Unit, one of the 33 units and conferences that have come from the small organizing group at Philadelphia in 1931. In its first

Sister Mary Pauline Grady, Ad. PP. S., is librarian at St. Teresa's Academy, East St. Louis, Ill.

who lead in the reading of the prayers at the Mass.

The adoption of this proposal would go far toward making us live our Catholic principles by inculcating upon us a deeper, broader and more practical realization of the value of the holy sacrifice of the Mass.

SHANE MACCARTHY

LITERATURE AND ARTS

12 years this unit gained on the average seven new members a year. When in 1952 a concerted effort began to be made to increase membership, the rate moved up to fifteen or twenty. This may sound good, but the movement deserves a much greater growth and needs it to fulfil its bright promise.

A plateau seems to have been reached, at which those comparatively few "book people" who are conscious of their professional obligation in the matter pay unfairly high membership rates, while the vast majority of apostolic men and women in the book world go merrily on their way, being served and represented by CLA without contributing to its support or success.

The unit cited as an example covers three dioceses, and has at least 570 institutions that ought to be taking part in the work of sounding Christ's message on a national professional level in the world of books. The 145 or more active members of this unit should certainly be augmented by at least four or five times that number.

But there's the rub. In typical American fashion, those who pay a fee want to receive a tangible result. Though the Catholic Library Association has the results to offer, these are not well known or immediately apparent. A bit of investigation may serve to increase appreciation of them.

What is the scope of the Catholic Library Association? What does it do that requires the support of all in the book world?

1. CLA provides an organizational framework for fruitful discussion and action.

Through its system of local units, librarians and book lovers of any given area may organize into round tables, forming a unit under its own constitution, yet having all the advantages of the larger federation, the national organization. This typically American framework is ideal for professional growth, setting standards of accomplishment without crushing initiative at the

t the Mass.
far toward
inculcating
ctical reali-
f the Mass.
CARTHY

seven new
d effort be-
p, the rate
ound good,
ter growth

, at which
ho are con-
the matter
le the vast
n the book
ed and rep-
its support

ee dioceses,
t to be tak-
message on
d of books.
unit should
r five times

an fashion,
gible result.
has the re-
immediately
to increase

ry Associa-
pport of all

network for

arians and
into round
stitution, yet
eration, the
ican frame-
g standards
ative at the

ground level. In my work as a high-school librarian, I have in this way continuing close contact with some two dozen or more active and successful high-school librarians, with two informal afternoon meetings, an all-day convention with the unit as a whole and a continuing program of mutual interaction and exchange of ideas.

From this group has grown an active Students' Library Guild of high-school student assistants. Moreover, the progress of elementary libraries has been greatly aided by the big-sisterly encouragement of the high-school group. The grade-school group, in its turn, is repeating the pattern, first of growing interest, then of realization of the need for better professional preparation, and finally, as a result, of conscious improvement in the school library. The freshmen entering our high schools in the area have shown a definite improvement in their awareness of the library and its uses, a trend I believe organized librarianship has augmented.

The local units of CLA have had a few typically American tilts with the national headquarters. Yet in every case the "union" has won out. The local conventions and meetings all show the high professional awareness that only a national organization has the scope to give.

CLA not only serves school librarians, but offers its organizational framework to parish librarians, hospital librarians and book lovers of every level of influence.

2. *CLA provides technical library tools indispensable for serving a Catholic public.*

Without the CLA, there would be no *Catholic Periodical Index*. Just let me give you a typical example of how it serves librarians day after day. A recent graduate of our high school, working her way through college by assisting in a disturbed children's clinic and eager to carry out her part of the mandate to teach all nations, wished to approach an interested psychiatrist who believed that the Catholic Church opposes psychiatry. She knew from her high-school apologetics course that Pope Pius XII had spoken on psychiatry and its problems. This girl required more exact information immediately, and the information was found in five minutes through the *Catholic Periodical Index*. Without its help, hours of research through magazines not indexed in the secular guides might have left her still groping.

Even a library not having the Pope's exact words as given in the *Catholic Mind* or *The Pope Speaks* could have made immediately available articles of comment in various magazines, and given an exact reference to more scholarly journals obtainable in nearby university or public libraries. Noting the comparatively few high-school and public libraries subscribing to the *Catholic Periodical Index*, one wonders how civics and literature courses can be taught effectively with a Catholic orientation, since current material is so constantly in demand. If all who could profitably use it subscribed to the *Catholic Periodical Index*, the price (on a service basis) would cease to

be prohibitive, and the vicious circle of expense would be broken.

I could go on to enumerate other tools, such as the Catholic Supplement to the *Standard Catalogue for High School Libraries*, the annual book lists, the professional monthly magazine, *Catholic Library World*. But there is something even more important.

3. *CLA is, above all, the voice of the Catholic library profession.*

Because of the Catholic Library Association, the Catholic voice can be heard in the American Library Association, through joint committees; in the National Conference of Christians and Jews, the members of which turn as a matter of course to CLA for approval of the Catholic section of their annual book list for Brotherhood Week; in the United States Book Exchange, insuring inclusion of suitable Catholic books in our good-will libraries abroad.

If publishers, on whom all librarians and writers depend, want to know what books Catholic librarians are in the market for, the Catholic Library Association will be contacted. "And shall I, the working hand, say that I have no need of a voice?" Shall the practising librarian, the bookseller, the booklover, say that the Catholic Library Association has "nothing in it for him"?

All the grand accomplishments of the Catholic Library Association are carried on with a membership just a little over 2,000, most of these holding the personal rather than the higher-priced memberships. One cannot help thinking what the accomplishments could be if membership were anything near as universal as it should be.

CLA has an authentic part in the Church's over-all apostolate in the United States. With an increasing growth-rate, its corporate action will ever more effectively make the voice of Christ heard in the world of books.

Justus ut Palma

When Mary sat by the cool trees
Of far Pelusium
Holding her Silent Glory to her breast,
She gazed upon the man
Who hitched the tired donkey to the stake,
Dug for water in the listless sand,
Who, at the touch of wind, worked a shelter—
A night-roof for them to rest beneath.

And she thought, as he stood there
Tall against the trees, of the day in the village
When she was first seen great with the World's
Hope
And the World's Victim.
How he stood then!
And from the fever in the gossip's heavy breath,
From those red, sin-hungry eyes
He thought to shade her, this Joseph,
Like a palm.

WALTER M. GORDON

Adenauer—poorly presented

WORLD INDIVISIBLE

By Konrad Adenauer. Introduction by Ernest Jackh. Translated from the German by Richard and Clara Winston. Planned and edited by Ruth Nanda Anshen. Harper. 128p. \$2.75

Title and outward appearance of this publication are as misleading as the pretentious statement of the blurb that this is "a book of world-wide importance." This claim is made for a questionable compilation of speeches by Chancellor Adenauer which, in their mutilation, form the meager content of 128 pages in large type. Though the text is presented as an original "translation from the German," entire pages are worked in from previously published English texts (taken from Adenauer's *Journey to America*, 1953, from *Life*, *Foreign Affairs*, etc.). Neither these nor any other sources are mentioned.

In 15 chapters we are handed a hodgepodge of material. The fragmentary content and questionable sequence of the chosen passages are clear proof that Nanda Anshen and Ernest Jackh are unfamiliar with the spiritual and political philosophy of Konrad Adenauer and with the manifold aspects of his activities as a statesman or his utterances as an orator and author.

Adenauer's public pronouncements have always been distinguished by lucidity of style and sober thought. This is in harmony with his realistic and pragmatic bent, which leads him to face squarely both the day-by-day problems and the larger world issues. Thanks to this clarity of style, each of these mechanically joined small fragments makes good sense in itself, and the reader may accept it with pleasure.

But the reader will look in vain for more comprehensive and weighty statements of Adenauer's views concerning the fundamental problems of liberty and social justice, of democracy and self-administration.

He will find no guidance to determine the place of these general ideas in the Chancellor's political philosophy, which is in truth deeply rooted in the best traditions of Western democracy and Occidental Christianity. For this lack we must not blame Adenauer himself, but the reprehensible ignorance of Adenauer's ethico-political creed and statesmanlike program shown by the compilers of this anthology.

Because of this failure, a reviewer usually so well versed as C. L. Sulzberger—who rightly calls this book a "political pamphlet," and a "confusing" one (*New York Times*, Aug. 14, 1955)—was misled into a complete misunderstanding of Adenauer's views on democracy and the unification of Europe. Mr. Sulzberger suggests that "the Europe envisioned by the old Chancellor is basically Catholic . . ." and that "he is a firm believer in democracy . . . but it is clearly only a laissez-faire and completely free-enterprise democratic economy with which he desires any truck."

This grotesque misunderstanding on Mr. Sulzberger's part could easily have been prevented had the present compilation paid any attention to those numerous programmatic manifestations in which Adenauer again and again has declared himself unequivocally and unmistakably as a champion of the traditions of natural law and democracy still alive in Rhenish Catholicism. It could have been shown that the genuinely Western traditions of the Rhineland which Adenauer has inherited and made his own have for centuries shunned the confessionalistic

BOOKS

narrowness of a merely "Catholic" European ideology.

The distorted general perspective on the views and aims of the *Christian* statesman Adenauer is still further pushed out of focus by the audacity with which Nanda Anshen misuses her "editorship" of Adenauer's texts to append a long "introduction" of her own. This piece is not only entirely unrelated to the Adenauer texts; it goes so far as to give a false interpretation and at the same time constitutes an open rejection of the historical achievements and formative forces of the Judaeo-Roman-Christian traditions.

This introduction characterizes as obsolete those very traditions to the defense and forceful revival of which Adenauer has devoted the best years of his life. The following quotation may suffice to show the distortion:

The specific modern emphasis on history as progressive, the specific prophetic emphasis on God as acting through history, and the specific Christian emphasis on the historical nature of revelation *must now surrender* to the new history embracing the *new cosmology*—a profound event which is in the process of birth in the womb of that invisible universe which is the mind and heart of man (p.xv; emphasis added).

Christianity forced to surrender to the womb of that invisible universe . . . isn't that altogether awful and silly? Adenauer certainly could not foresee that his name would be used before the American public for the propagation of such nonsense.

And then there is the questionable ten-page introduction by Ernest Jackh, with its embarrassing formula of identification, "Adenauer and I." The justification for this assumed spiritual community and active collaboration toward the same political aims may at least be doubted for the period after 1933 when we can measure it objectively by the following facts. In 1943, Mr. Jackh published a book, *The War for Man's Soul* (Farrar & Rinehart), in which—one year before Morgenthau—he propagandized for Germany's "unconditional surrender" and "Suisianization" (pp.270 ff). In the same book he proclaimed Stalin and Russian communism as being foreordained for the punishment and re-education of a defeated Germany (pp. 36-38, 137ff.)

Naturally, Adenauer had no knowl-

AMERICA'S ASSOCIATES

THE AMERICA PRESS • 70 EAST 45TH ST. • NEW YORK 17, N. Y.

Please . . . enrol . . . renew me as an Associate for 1 year.

☐ Cooperating, \$10; ☐ Sustaining, \$25 or more; ☐ Charter, \$100 or more
. . . . Check attached Bill me

(Please make checks payable to AMERICA'S ASSOCIATES)

NAME

ADDRESS

AMERICA'S ASSOCIATES receive *America*, National Catholic Weekly Review, \$7 of your membership pays for a one-year subscription now, or a one-year extension if you are already a subscriber. The balance will be used to improve our editorial facilities, a report of which will be sent to you from time to time.

ely "Catholic"

ral perspective
of the *Christian*
s still further
y the audacity
men misuses her
er's texts to ap-
on" of her own.
entirely unre-
texts; it goes so
erpretation and
itutes an open
achievements
of the Judaeo-
ions.

characterizes as
ditions to the
vival of which
the best years
ring quotation
distortion:

emphasis on
e, the spec-
as on God
history, and
n emphasis
re of revela-
nder to the
ng the new
und event
s of birth in
visible uni-
mind and
; emphasis

render to the
universe ...
ful and silly?
d not foresee
e used before
the propaga-

questionable
Ernest Jackh,
mula of iden-
I." The justi-
spiritual com-
aboration to

aims may at
e period after
sure it objec-
ects. In 1943,
book, *The War*
Rinehart), in
Morgenthau-
ermany's "un-
nd "Suissian-
the same book
and Russian
ordained for
education of a
6-38, 137ff.)
ad no knowl-

edge of any of these facts when in good faith he allowed Mr. Jackh and Miss Anshen to publish for America an anthology of his speeches.

EDGAR ALEXANDER

Mystery of life

THE TREE OF MAN

By Patrick White. Viking. 499p. \$4.50.

This long novel is well worth a slow and thoughtful reading. Seven years in the making, it bears the marks of maturity, honesty and depth.

It is a story of homesteading in Australia at the turn of the century and, in a quiet way, it evokes the strength and patient endurance of those who made a life for themselves out of the clearings. There are the natural hazards of rains, droughts and fires. There are the human dramas of love, birth, failure, old age and death. But mostly there is the prosaic business of daily living, the rhythmic pattern of the life of the soil, lightened and shadowed by the more restless life of the soul.

Amy was happy when Stan Parker married her and brought her to the crude house he had built in the place which would be known as Durilgai when it achieved a post office. She enjoyed having a home of her own, and the white rose bush she planted was something of a symbol. Their days were full of work, monotonous in itself but rewarding as time brought them increased comfort and moderate prosperity. Their love was wordless and deep—and all-important to them. The shy, inarticulate young couple would end their days as respected landmarks in the fast-growing community.

As the years went by, neighbors came around them: Doll Quigley and Bub, her simple brother; and the O'Dowds, almost man and wife, a lusty, ribald pair reminding one of Joyce Cary characters. The Parkers eventually had two children, Ray and Thelma, and Amy's relationship with them revealed much of her own complicated nature.

Rich in significance, alive with an uncanny preception of the mystery of outwardly dull lives, warm with an earthy humor, the book carries Stan and Amy into their old age, through the joys and disappointments in their children, the sorrows and fortunes of their neighbors, the inevitable core of secrecy which defied even the communication of their love.

This is primarily a story of marriage, however vivid the pictures of the Australian frontier, however sharp the impressions of farm life at Durilgai and the changes under pressure of

time. The reader really knows Stan and Amy Parker, better, indeed, than they know themselves or one another. Amy feels that Stan is good, but he cannot talk to her; in truth, he can never quite make out what he feels about Amy or about anything else. The continual sensing of something just out of reach makes this man and woman curiously alive and intimately a part of the reader's own experience.

The Tree of Man is a generous and hearty slice of life; Stan and Amy will long be remembered.

MARY STACK MCNIFF

The simple life and the mind

CULTURE AND MENTAL DISORDERS

By Joseph W. Eaton and Robert J. Weil. Free Press. 254p. \$4

The authors of this book set out to examine the broadly stated theory that present-day cultural and social pressures affect mental disorders. Various individuals, philosophers included, since the time of Virgil have believed implicitly in the immunity conferred by the simple life, and several studies in recent years reporting upon the comparative absence of mental disease in primitive social systems have seemed to lend this theory credence.

The Hutterite communities spread over North America, numbering about 9,000 individuals in a society whose members share over four centuries of common belief, tradition and custom, offered the investigators an excellent human laboratory. Though in and near the impact of the technological society of modern America, they nevertheless remain apart from it, a cohesive, homogeneous and socially isolated group.

The results of the studies indicate that a simple, uncomplicated way of life does not necessarily provide immunity from mental disease. Two and one-third per cent of the Hutterite population is, or has been, mentally ill. True enough, the illnesses are of a type that reflect the culture, and depression was the predominating disease, as might be expected. There is little free-floating anxiety in these individuals, no violence and no physical aggression even among the very ill. No crimes, no divorces and no flagrant examples of social disorganization were reported.

When a member of the community becomes mentally ill, everyone rallies to his support and he is regarded with respect and affection. The individual is considered to be sick and the best of medical advice is sought

The Poems of Alice Meynell

A complete edition of Alice Meynell's poems arranged under the supervision of Sir Francis Meynell in the order which the poet herself would have preferred. "The whole modern world must immeasurably enlarge itself," wrote G. K. Chesterton, "before it comes near the measure of her mind." Many readers who know Alice Meynell only in her anthology pieces will make an exciting discovery as they note the development of her poetry to its full-flowering genius. \$1.75

Wherever good books are sold

THE NEWMAN PRESS
Westminster, Maryland



CHRISTMAS CARDS by Robert Cary!

Creators of America's most distinguished Catholic cards invite you to SHOP EARLY! Order "sampler" sets (complete with envelope) of SERRANA'S superb designs TODAY! Order in quantity soon.

THE XM-series: Six bright, devotional designs. 10¢ each. 60¢ postpaid.

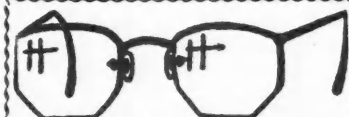
THE BYZANTINE line: Dramatic, different! Gold and splendor of ancient Byzantium. Six subjects, 25¢ each. \$1.50 postpaid (No. C.O.D.'s).

ALSO 14 unusual MADONNAS OF AMERICAS. FAVORITE MADONNAS, ideal for Christmas imprint. 15¢ each.

Special discounts to libraries, religious, etc.

Counter books. For details write:

Serrana Cards, Box 411, Santa Barbara, Calif.



EYE EXAMINATIONS — Three Registered Optometrists having years of experience are at your service, to give you examination and advice.

JOHN J. HOGAN, INC.
ESTABLISHED 1892

Louis Merckling and Staff, Optometrists

Oculists' prescriptions filled

EIGHT WEST 40th STREET—NEW YORK, N. Y.
Telephone: Wisconsin 7-8332



A ROCKING-HORSE CATHOLIC

The autobiography of Caryll Houselander

Caryll Houselander's own story of her fantastic childhood and adolescence, and of her struggles, once grown-up, to get out of the Catholic Church. Protestant ministers of various denominations did their kindly best to help her: so did a Buddhist and a Rabbi. Meantime she had left home and could get no work that paid: starvation had to be kept at bay by such devices as writing love letters for art students, at one shilling a letter. The book ends with her return to the Church (from which she had never really got away) in the light of the reality which was to be the living principle of all seven of her books—the presence of Christ in men. \$2.50

THE CHURCH OF THE WORD INCARNATE

by Msgr. Charles Journet

Volume one of a four volume work on the Church—not the Church as opposed to this or that other religion or heresy, but as it is in itself. This is not one of those books indispensable to theologians but quite unreadable by anyone else: Msgr. Journet means to show the real glory of the Church to anyone sufficiently interested to look at it with him. Caryll Houselander would have loved this book: Jacques Maritain does love it—he says of it: "In my opinion not only is Msgr. Journet the greatest living theologian, but his treatise on the Church is epoch-making and will become a classic." \$7.50

Order from any bookstore

There's an article on the first book above and an extract from the second in the new TRUMPET.

SHEED & WARD
New York 3

for him. No stigma is attached to the illness and the patient recovers his status upon recovery. There is no packing the patient off to crowded state hospitals; the family cares for him at home.

The authors conclude that the existence of mental disease in a group which is so secure and so stable indicates that there are genetic, constitutional and organic elements which will predispose some individuals to break down, no matter how protected and well-ordered the social system may be. They comment upon the fact that theorizing about social factors in relation to mental disorders is controversial ground. Individuals and groups with whom a patient is closely allied react emotionally against the theory—as if it were an accusation of guilt. Seen in this light, the tendency of people to blame some physical cause, proximate or remote, for the illness is understandable.

FRANCIS J. BRACELAND

YOU TOO CAN WIN SOULS

By John A. O'Brien. Macmillan. 240p. \$3.50.

This volume is the result of a study of more than 300 case histories of lay persons who have been instrumental in sharing their Catholic faith with non-Catholic acquaintances. That there is urgent need for such a volume becomes eminently evident when the reader notes in one of the many interesting charts that 59 per cent of the Protestants in the United States tried to win a convert while only 28 per cent of the Catholics tried. And while 43 per cent of the Protestants trying succeeded, only a puny 17 per cent of the Catholics were successful.

Avoiding all controversy, the approach in this volume is uniquely positive. It is predicated on the fact that "to make Christ and His religion really loved, it is sufficient to make them properly known." The emphasis is on the active apostolate. Prayer or the necessity of grace is not ignored, but the survey centers around the actual techniques used to bring the prospective convert in contact with Christ's Church. These techniques are divided into eight general methods outlined in a similar number of chapters and illustrated by actual cases, often throbbing with human interest.

These chapters cover such topics as: "Bringing Outsiders to Services," "The Pamphlet Apostolate," "What Teen-Agers Can Do." Father O'Brien warns:

All the methods which have ever been formulated are not

worth the paper upon which they have been written unless they are backed up by the good example of the salesman of Christ.

The work concludes with a stirring exhortation to Mr. and Mrs. Catholic Layman to forswear the philosophy of "letting George do it" and to join actively and instantly in the Catholic apostolate of winning souls for Christ by any or all of the methods outlined in this book. You realize how urgent these steps are when you read that there is only one convert for every 250 Catholics in the United States, "undoubtedly the lowest average of any Church in all Christendom." Here is a book that not only deserves but demands not mere reading but study by all conscientious Catholics, lay as well as clerical. HUGH J. NOLAN

THE YOUNG AUGUSTINE

By John J. O'Meara. Longmans, Green. 215p. \$4.50

This is not a biography of St. Augustine. It is not even a complete account of his life up to his conversion to Christianity. It is rather a critical study of the developmental stages through which St. Augustine's religious thought passed up to the point at which his conversion was consummated. It is therefore based largely on the *Confessions*. For this reason, the author prefaces his study with a consideration of the *Confessions* as a valid source of knowledge about St. Augustine's life and interior experiences.

St. Augustine's manner of writing poses many problems of interpretation. His works must be used with judgment and discretion if they are to yield a true picture of his life. It is difficult at times to determine whether his words ought to be taken literally or symbolically. His professional rhetorical training strongly influenced his manner of expression. Dr. O'Meara's preface, therefore, serves a very useful purpose.

The Young Augustine is a critical study. The author discusses and criticizes the latest theories of Augustinian scholars, such as those of Courcelle. Moreover, he points out the falsity of many popular traditions and of uncritical hagiography. He treats at considerable length such disputed questions as that of the *tolle, lege* incident, the vision at Ostia, the length of the Neo-Platonist period of St. Augustine's life, his relations with St. Ambrose, etc. The author manifests a wholesome critical spirit throughout.

The book falls into several principal parts, namely, the early training of

on which they
unless they
the good ex-
man of Christ.

s with a stirring
d Mrs. Catholic
the philosophy
it" and to join
in the Catholic
souls for Christ
methods outlined
ize how urgent
you read that
rt for every 250
ed States, "un-
average of any
dom." Here is
deserves but
ding but study
atholics, lay as
GH J. NOLAN

INE

ngmans, Green.

of St. Augus-
complete account
conversion to
her a critical
mental stages
Augustine's relig-
to the point
was consum-
based largely
for this reason,
study with a
nfessions as a
dge about St.
terior experi-

er of writing
of interpreta-
used with
if they are to
his life. It is
mine whether
aken literally
fessional rhe-
influenced his
Dr. O'Meara's
s a very use-

is a critical
ses and criti-
f Augustinian
of Courcelle.
the falsity of
and of un-
treats at con-
spired ques-
ege incident,
length of the
St. Augustine's
St. Ambrose,
a wholesome

veral princ-
y training of

St. Augustine, in grammar and rhet-
oric especially; the years when he pro-
fessed Manicheism; the period of
skepticism; his conversion to Neo-
Platonism, and lastly his full and final
acceptance of Christianity.

The author, of course, tells us a
great deal about life and education
in the Roman Empire of the fourth
century, especially in Roman Africa.
His account of Manicheism is quite
complete, and there is much inciden-
tal information about Neo-Platonic
thought.

St. Augustine's search for truth is,
of course, justly celebrated, as is that
of Cardinal Newman, and the author
brings out the comparison between
them. The book is really a critical
study of this search and of the paths
by which Divine Providence led St.
Augustine to the truth. It will be wel-
comed by Augustinian scholars as sup-
plying a needed addition to English
works on the subject.

The style is plain and clear as befits
a scholarly book. A select bibliogra-
phy is appended to the text.

CORNELIUS A. ELLER

A LITTLE REBELLION

By Marion L. Starkey. Knopf. 258p.
\$4

The American colonies were fortunate
—or unfortunate—in their minor rebel-
lions. When there was a good cause
there was a dearth of leadership; when
there was one possible leader, there
was no worthwhile cause. Bacon in
Virginia could have made a real case
for himself, and he certainly captured
the hearts of the frontiersmen; but he
overplayed his hand in burning James-
town, and when he died the whole re-
bellion collapsed.

Leisler might have fared better in
New York. A strong, dominating per-
sonality, he could have led a success-
ful rebellion if only he had had a
cause. As it was, his temporary re-
gime was propped up by personal
political pique and anti-Catholic pre-
judice. He made the fatal mistake of
disobedience to royal authority, and
this cost him his life.

As for the frontier rebellions at the
time of the American Revolution (e.g.,
the Paxton Boys, the Battle of the
Alamance, the Battle of the Saluda),
good leadership might have won a
victory—as it would later against the
empire. But as it was they all failed.

Shays' Rebellion is no exception.
There were many just causes for com-
plaint. The back country of Massa-
chusetts was ripe for rebellion. But
there was no leadership that measured
up to the cause. Shays was a reluctant

dragon indeed, and one wonders if
leadership was not thrust upon him
by the newspapers who seemed to
like his name. At all events, the rebel-
lion was abortive, with little or no
fighting. There was amnesty and par-
don when the people realized that the
danger was not as great as was feared.

Marion Starkey has written a good
book about Shays' Rebellion. Her pre-
vious effort on the Salem witchcraft
cases (*The Devil in Massachusetts*)
has somewhat spoiled her reading
public, who may (I think a little un-
justly) be disappointed in this book.
A Little Rebellion lacks the color and
interest of a witchcraft case. But then,
not all of life is dramatic and it would
be useless for the historian to try to
make it so.

This is particularly true of Shays'
Rebellion, where the core of the prob-
lem is the justice of the causes of the
revolt. This involves economics, poli-
tics and general background, which
will never read like a mystery novel.
Thus, too, the sources are of a differ-
ent quality than those graphic pictures
of the Salem witchcraft trials where
something was happening every min-
ute. Besides, while I have not checked
this book as thoroughly as I have *The
Devil in Massachusetts*, I have a dis-
tinct impression that the author is
more faithful to the sources and less
inclined to create the scene from her
own imagination.

All this renders the book more valu-
able but makes it less popular for the
reading public. The book is still a
good, readable account of Shays' Re-
bellion.

JOSEPH R. FRESE

THE PEOPLE OF THE SEA

By David Thomson. Day. 214 p. \$3.50

This is a strange and lovely book,
haunting and magical and full of the
sounds of the sea, of the sea off Blas-
ket, Kenmare Strand, the Orkneys
and the Aran Islands. David Thomson
traveled to all these distant other-
worldly places to listen to the old folk
tell him of the ways of the seal.

The seals are the "people of the
sea," and the Gaelic legends are full
of the stories of them—how close to
humankind they are. The tales are
all superstition, surely, but they are
wonderful for all that. The author has
done many a radio script for the
BBC, including one on the seal that
has been repeated many times. In this
book he proves to be the true listener.
He hears and passes on to the reader
most beautifully the authentic tone of
Tadhg Tracy, of Patrick Seán Cregan,
of Mickieen, son of the Ferryman, and
of Ronald Iain Finlay, the old man

Soeur Angele and the EMBARRASSED LADIES

by Henri Catalan

Serenely deter-
mined to pre-
vent disclosures
which might ruin
the victims of
a murdered
blackmailer
Soeur Angele
kindly offers to
help the police
find the mur-
derer. Their first
tolerant amuse-
ment soon turns to fury, but by that
time . . . This is a translation: the
original French is now being made
into a movie—may we get to see it.

\$2.50



THE OUTSPOKEN ONES

by Dom Hubert van Zeller, O.S.B.

Father van Zeller's description of
each of that improbable set of mes-
sengers of God, the prophets called
"minor" because their writings are
short, is so vivid that it's hard to be-
lieve him when he admits that of
course, he doesn't really know what
they looked like. The book isn't all
description, naturally. He also tells all
that is known of each of them, what
they had to say, how their messages
were received in their own day and
what we are meant to learn from
them now.

\$3.00

THE MYSTICAL THEOLOGY OF ST. BERNARD

by Etienne Gilson

Will everyone who wrote to ask us to
reprint this please note that we have
now done so?

\$3.50

Order from any bookstore

For more about the books above, see
the new number of Sheed & Ward's
OWN TRUMPET. To get the Trumpet,
free and postpaid, write to Agatha
MacGill—all the address you need
is—

SHEED & WARD
New York 3

SEND FOR Free Record START SPEAKING SPANISH or FRENCH ALMOST OVERNIGHT!



MORE MONEY



NEW CAREER



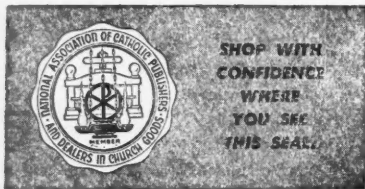
TRAVEL FUN

HERE'S the easiest way to learn a new language. Listen to FREE 2-sided non-breakable record. Let your eyes follow words in FREE sample lesson. Almost at once you'll be chatting whole sentences in your new language with a perfect accent! Offer may end soon. Rush 25¢ to help cover cost of special packaging, shipping of free record, lesson. State language you want. We'll send free information on full Cortina course. No obligation.

Also:
GERMAN
ITALIAN
RUSSIAN
JAPANESE
BRAZILIAN

CORTINA ACADEMY
Established in 1882

Dept. 1729, 136 W. 52nd St., New York 19



SHOP WITH
CONFIDENCE
WHERE
YOU SEE
THIS SEAL

**IF YOUR ORGANIZATION
SELLS CHRISTMAS CARDS
SELL**



CATHOLIC CARDS
100% PROFIT FOR
YOUR ORGANIZATION
Sell Catholic cards, wraps
and gifts with the true
Christmas theme. Finest
merchandise — lowest
prices.

WRITE FOR CATALOG NOW
FATHER GALES, DEPT. A
260 Summit Ave., St. Paul 2, Minn.

A CATHOLIC BOOK SERVICE. — A thorough search service for out-of-print books. Any subject or language. New and current books supplied. When in Chicago or vicinity come in and browse.
6904 Roosevelt Road, Oak Park, Illinois
Hours: Evenings, 7 to 10—Sat., 10 to 10
All mail communications to
C. F. Petelle, Box 289, Maywood, Illinois

of the Island of South Uist in the Hebrides, as they tell him stories, in the true oral tradition, of the seals.

In the old days the Atlantic seal was hunted for his oil and skin, but there was always bad luck associated with the hunt, and story after story from the mouths of the islanders and the coastmen have been garnered in this book, perhaps just in time, for the seal hunts are a thing of the past, and the legends are dying with the old people. This is a book for family reading as well as for all the schools and libraries.

W. B. READY

SEEDS OF THE DESERT

By René Voillaume. Preface by Rev. John LaFarge, S. J. Fides. 368p. \$4.50

On December 1, 1916, a band of Senoussi tribesmen ended the heroic and saintly life of Père Charles de Foucauld, the hermit of the Sahara desert. Betrayed by one of his neighbors, he was dragged from his little hut with his hands bound behind his back and left to kneel silently in the desert sand until a young Touareg put a bullet through his brain.

With him might well have died his dream of a new religious order whose members would imitate the life of Jesus at Nazareth by living as day-laborers in the midst of the lowest ranks of the laboring proletarian masses, to sanctify physical toil as Christ did during His years at the bench of a village carpenter.

But "if the grain of wheat falling into the ground die, it yields much fruit," and so it has been with Fr. de Foucauld. His spiritual legacy to the Church has not been allowed to lie unused, as this volume clearly shows.

It deals chiefly with the early history, the development and religious spirit of the "fraternities" founded by Père René Voillaume, first in the Sahara and then in France, Belgium and other countries. These "fraternities" consist of small groups of three to five priests or lay brothers living together in the simplest possible lodgings, living as workers in the midst of the working classes, to share their toils and troubles and interests as fully as possible. Not to be confused with the "priest-workers" of France, these Little Brothers of Jesus Christ, or Little Brothers of Fr. Charles de Foucauld, as they are often called, have been recognized as a religious order by the Church since 1936.

A large part of this book consists of letters and instructions which Fr. Voillaume wrote for the members of his community. They discuss the

basic virtues of the religious life from a fresh, modern point of view which will be most interesting and helpful to all devout Catholics and especially to religious.

As Fr. LaFarge so well says in his preface:

In our time of sharp social and radical cleavages and rising tensions, in a world confused by violent economic changes and political bewilderment, the message of Nazareth as the companionship of Jesus, Mary and Joseph at their daily tasks as interpreted by the "fraternities," can certainly yield a vastly beneficial influence.

If their work is inaugurated in the United States, it should greatly help to bridge the gap that exists between social groups in many of our local communities. JOHN J. HEALY, S.J.

THE POLITICAL IDEAS OF HAROLD J. LASKI

By Herbert A. Deane. Columbia U. 370p. \$5.75

Harold J. Laski was precocious, prodigious and prolific, but not profound. Proof lies in the range, volume and content of the books, articles, lectures and letters about politics he poured forth between his coming of age in 1914 and his death in 1950. Their one consistent characteristic is a "penchant for sweeping generalizations and rhetorical phrases at the expense of careful analysis." They abound in unprophectic prophecies and in dubious propositions invariably put forth in tones of conclusiveness and revelation.

Herbert A. Deane gives an account of this wasting of a great talent. His book comes out of a prize-winning doctoral thesis offered at Columbia University a couple of years ago. In this instance the honors seem due not to thinness of competition but to obvious merit. The author clearly has resources to match a subject of more lasting significance than Laski.

Laski was the pluralist, the exponent of the classic view of sovereignty, the advocate of conscience as against the power of the state, the disciple of a monolithic Marxist state, the centralized, the decentralizer, the man who occasionally berated the USSR for its suppression of the very qualities which he simultaneously praised it for exemplifying. He emerges here as a person who was essentially emotional about politics, finding in grand pronouncements about society and political power a way of compensating for anxieties about himself.

Yet something more emerges. Dr. Deane notes Laski's profound influence

ious life from
f view which
; and helpful
and especially

well says in

social and
rising ten-
nfused by
anges and
t, the mes-
ne compan-
ry and Jo-
ks as inter-
nities," can
y beneficial

urated in the
greatly help
exists between
of our local
HEALY, S.J.

S OF

Columbia U.

ocious, prod-
not profound.
volume and
icles, lectures
es he poured
ng of age in
50. Their one
s a "penchant
izations and
e expense of
bound in un-
d in dubious
put forth in
and revelation.
es an account
at talent. His
prize-winning
at Columbia
years ago. In
seem due not
on but to ob-
learly has re-
ject of more
Laski.

the exponent
ereignty, the
s against the
disciple of a
the central-
the man who
USSR for its
alities which
ed it for ex-
ere as a per-
y emotional
a grand pro-
ity and politi-
compensating for

emerges. Dr.
und influence

on "some of the ablest young minds in England and America." These were "neither fools nor dupes." Other social scientists offered them "pure description of institutions or volumes of statistical data, while the philosophers invited them to join their pleasant game of manipulating symbols and transforming propositions." In contrast, "Laski was one of the few teachers who stimulated their thoughts, fired their imaginations and won their hearts." Despite his weaknesses and inadequacies, "he spoke to them about the questions . . . uppermost in their minds."

He "talked in language intelligible to them" and "was willing to communicate to them the meamag that he had found in life" and his confidence "that men could create a better society if they determined to do so."

CHARLES BURTON MARSHALL

THE SIEGE

By Jay Williams. Little Brown. 294p. \$3.75

The harsh clang of sword against shield, the havoc wrought by a crusading army moving through Langue-doc and the meaning of the knightly code are all sharply evoked in this realistic novel of the French Middle Ages.

Three knights, Joscelin, Guy and Amauric, meet at a tournament which ends with their pledging mutual comradeship. Joscelin, whose knighthood stems from a single act of boldness and daring, is fierce in battle but realizes that his peasant origin will keep him forever in the service of his overlord. Amauric, who comes from a noble line, is genteel, idealistic and of a poetic turn. Finally, impoverished Guy, reckless and often dour, is still companionable but calculating and opportunistic. In the minds of all three, though unexpressed, there dwell longings for the fair and "aggressive" lady, Alix of Belleperche.

The three knights are called to join the host under a papal legate in a crusade against the Albigensian heretics. What reluctance exists for this "holy war" against their own people is put aside, for the oath of fealty binds strongly. The Albigensian city of Beziers is sacked, and all are sickened with the indiscriminate slaughter.

As the vast army is putting siege to the major stronghold, Carcassonne, Alix appears in camp. Because marriages are arranged for economic or military advantages, Joscelin knows that he will never possess her. For this reason he takes comfort in battle, fighting like a madman. Meanwhile, Amauric, who has been prom-

ised her hand, goes over to the side of the Albigensians. Guy schemes and executes a treacherous plot to win the day and the lady. The chance for one grand coup is presented to Joscelin by which he can triumph over all his enemies—and his friends.

While *The Siege* is perhaps best classified as a romantic novel, it will not disappoint those seeking adventure and a glimpse of life and behavior in an early period. The battles are sharp and bloody, and scenes of feasting and reveling are not without small bits of humor and warmth. The author has achieved a compromise between modern speech and the old tongue which is quite readable yet still imparts the flavor of another era.

The religious experiences as described seem to be a mixture of mysticism, paganism and superstition, as much of it probably was at the time, but the essence of the true faith that existed in men is lacking. Despite this weakness the book is something of a minor achievement in the field of fiction.

GEORGE A. WOODS

NOT HONOUR MORE

By Joyce Cary. Harper. 309p. \$3.50

All who have read *Prisoner of Grace* and *Except the Lord* will surely want to experience the grisly fascination of seeing Chester Nimmo through to his deserved end. It is hard to see how one can make much out of this book without having read the other books of the trilogy, thereby coming to know Chester Nimmo somewhat

better than one knows most of one's neighbors.

Nimmo is an English politician, a liberal, a weird and often ludicrous combination of idealism, religious cant and demagoguery. To him, God and sex represent a mirage of confusion. But in every aspect of living he is an opportunist as he revealed so clearly in his own view of himself in *Except the Lord*.

His wife, Nina, who might well be the quintessence of femininity bereft of moral sense gave her account of Nimmo in *Prisoner of Grace*. Now the tale is told from the third angle, that of Captain Jim Latter, Nina's cousin, former lover and, after her divorce from Nimmo, present husband. In effect, Nimmo and Latter switched positions as husband and paramour—Nina always affectionate and agreeable.

Latter's story is one of self-justification, written, he feels, with honesty because he is going to be hanged. Around the confused and unpleasant domestic picture, Cary uses Latter to give a magnificent picture of English politics at the time of the general strike in 1926. Maintaining an almost godlike detachment, the author portrays the shabbiness on all sides of the conflict, the scant respect for the individual, the persistence of self-aggrandizement on every level, in every party.

The reader keeps realizing, however, that Jim Latter, the narrator, is not the best-balanced of men. He may have been right in saying that "... men like Nimmo should be hung twice over because they don't only murder people's bodies but their souls"; but

JUST PUBLISHED

AN INTRODUCTION TO THE SCIENCE OF METAPHYSICS

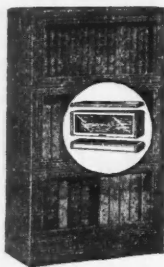
by Henry J. Koren, C.S.Sp.

An eminently practical manual on general metaphysics, tailored to the requirements of beginners in Thomistic philosophy. Special emphasis is given to the study of the doctrine of potency and act and to its bearings upon the problem of general metaphysics. With an eye to the capacities of his students, Father Koren has made the abstractions of metaphysics concrete and practical and has introduced many examples from the workaday world. He has avoided useless controversies and highly specialized questions and has presented a brief historical background at the conclusion of each problem in addition to review questions at the end of the book and suggested readings after each chapter or section.

\$4.50 at all booksellers

B. HERDER BOOK CO.
15-17 S. BROADWAY ST. LOUIS 2, MO.

Lundstrom SECTIONAL BOOKCASE



It Grows With Your Library

On Approval—
direct from factory
at 40% saving to
you—

Sold direct from
factory only, which
assures you a perma-
nent source of supply
for additional sections
in the future, also
saves you the middle-
man's profit. Avail-
able in different de-
signs, woods, and fin-
ishes. . . . sectional
will fit almost any
size space, height, or
width. With or with-
out glass disappear-
ing doors. Endorsed
by over 250,000 users.
Write for catalog
D-953 illustrating
complete line with
factory prices.

**C. J. LUNDSTROM
MFG. CO.**
Little Falls, N. Y.

Made for the better
homes and offices
since 1899

Notices

12 cents per word
Payment with order

ALTAR BOY RESPONSES Phonograph
Records 33, 45, 78 rpm. Two or more
\$1.00 each postpaid. GRIFFIN, 478 E.
French, San Antonio, Texas.

"CARDINAL" INCENSE Digne Adimplere
Finem (Ask your dealer for it).

CEREMONIAL FRANKINCENSE from
Holland. Samples and prices upon re-
quest. Trainer Import, Box 1871, Or-
lando, Florida.

IRISH BOOKS. Belleek China, Linens
Celtic Crosses, Rosaries, Cards, etc. Write
for Catalog. Irish Industries Depot, Inc.,
876 Lexington Ave., New York 21, N. Y.

IRISH CHURCH LINENS: Outstanding
values and qualities. Plexiglas Pall
Foundations—5½", 6", 6½" and 7" —
\$1.00. Silk embroidery Floss. Ecclesiasti-
cal transfer patterns. Linens, Girdle Cro-
chet Thread. Free Samples. Mary Moore,
Importer. Box 394 M, Davenport, Iowa.

JESUIT HOME MISSION. My hope—a
school to plant the Catholic tradition.
Small contributions are precious and
welcome. Rev. John Risacher, S.J., Holy
Cross Mission, Durham, North Carolina.

MISSIONARY PRIEST struggling to build
school; 163 Catholics in two counties of
35,000 population. Please help us! Rev.
Louis R. Williamson, St. Mary's Parish,
Hartsville, South Carolina.

40,000 BOOKS weekly listing. 15¢ up. Free
catalog. P. O. Box 11, New York 28.

his own attitudes, personal and moral,
are not exactly appealing.

This is not the most enjoyable of
Joyce Cary's books; the comic sense
has diminished—but small wonder,
considering the material. Chester had
to end with a whimper. Reactions to
Joyce Cary are unpredictable but they
are seldom indifferent.

MARY STACK MCNIFF

Image Books—Third Series

Ten books—the largest batch yet—are
included in this series of a publishing
venture aimed at "making the world's
finest Catholic literature available to
all," which is proving most successful.

Two of the books, *The Imitation of
Christ* and *On the Truth of the Cath-
olic Faith*, have been issued in both
paper-covered and hard-covered for-
mat, the latter priced at \$2.50. The
paper-covered books follow.

The Everlasting Man, by G. K.
Chesterton (75¢); *A Grammar of As-
sent*, by John Henry Newman, with
an introduction by Etienne Gilson
(95¢); *A Watch in the Night*, by
Helen C. White (95¢); *Brother
Petroc's Return*, by S. M. C. (50¢);
St. Francis of Assisi, by Johannes Jör-
gense (95¢); *Stories of Our Century
by Catholic Authors*, edited by John
Gilland Brunini and Francis X. Con-
nolly (85¢); *Autobiography of a
Hunted Priest*, by John Gerard, with

an introduction by Graham Greene
(85¢); *Father Malachy's Miracle*, by
Bruce Marshall (65¢); *On the Truth
of the Catholic Church (Summa contra
Gentiles: Book I, God)*, by St. Thomas
Aquinas, translated, with introduction
and notes, by Anton C. Pegis (85¢);
The Imitation of Christ, edited with
an introduction, by Harold C. Gard-
iner, S.J. (65¢).

The success of the venture can be
gauged from the fact that 1.4 million
copies of the books in the first series
have been printed. Of these over 500,-
000 have already been sold. This sale
has not been achieved mainly through
Catholic outlets; Image Books are
reaching the public through news-
stands, drug stores, railroad stations—
wherever paper-covered books are sold.

THE WORD

*And just as He drew near the gate of
the city, a dead man was being carried
out to his burial; the only son of his
mother, and she was a widow (Luke
7:12; Gospel for the 15th Sunday after
Pentecost).*

Just three times in the course of His
recorded life did the Redeemer of
mankind exercise his divine but latent
power to recall the dead to life. At the
plea of a heartbroken father, our Lord
gave back life to a 12-year-old girl. At
the tears of Mary and Martha, He
summoned their brother Lazarus
from his tomb. At the mere sight of
the weeping widow of Naim, Jesus re-
stored to her arms her dead only son.

These three instances reveal a com-
mon circumstance beyond the stu-
pendous miracles themselves. Would it
not appear that what touches the
Sacred Heart of the Divine Master of
life and death is not so much the uni-
versal and finally inescapable event
of death—if it were, He might have
recalled many more persons to life—
but the special tragedy of death in a
devoted family? When lives that have
been fused by deep love are wrenched
apart, the loss does indeed cause an
aching human void. Our Lord appre-
ciated how poignant is the human
grief of those who suffer such a loss.

It may at times appear to the faith-
ful that priests do not always simi-
larly appreciate the shock of separa-
tion death causes. The bereaved may
feel that a priest of God, schooled in
human detachment and dedicated to
the preparation of souls for eternal
life, cannot feel in his bones what it
means to lose the cherished partner

EDGAR ALEXANDER is author of
*Church and Society in Ger-
many* and of a two-volume
biography of Adenauer, of
which the German edition will
be published in November.

MARY STACK MCNIFF is on the
reviewing staff of the Boston
Pilot.

FRANCIS J. BRACELAND, M.D.,
was recently elected president
of the American Psychiatric
Association.

REV. HUGH J. NOLAN has been
for ten years editor of *Records*
of the American Catholic His-
torical Society.

REV. CORNELIUS ELLER, S.J., is
on the faculty of LeMoyne
College, Syracuse, N. Y.

REV. JOSEPH R. FRESE, S.J., is
assistant professor of history
at Fordham University.

REV. JOHN J. HEALY, S.J., is as-
sociate professor of religion at
Loyola University, Los An-
geles.

GEORGE A. WOODS is a staff
member of the N. Y. *Times*
Book Review.

aham Greene
s Miracle, by
On the Truth
Summa contra
by St. Thomas
h introduction
Pegis (85¢);
, edited with
old C. Gard-

enture can be
at 1.4 million
the first series
ese over 500,-
old. This sale
ainly through
e Books are
rough news-
ad stations-
books are sold.

RD

r the gate of
being carried
y son of his
widow (Luke
Sunday after

course of His
Redeemer of
ne but latent
o life. At the
er, our Lord
-old girl. At
Martha, He
er Lazarus
ere sight of
im, Jesus re-
ad only son.
eveal a com-
nd the stu-
res. Would it
ouches the
e Master of
uch the uni-
pable event
might have
ns to life-
f death in a
es that have
e wrenched
and cause an
Lord appre-
the human
such a loss.
to the faith-
always simi-
of separa-
reaved may
hooled in
edicated to
for eternal
nes what it
ed partner

CHRIST-MESSAGE CHRISTMAS CARDS

1955 ORIGINALS BY XAVIER ART DEPARTMENT

"... a middle course between excessive realism and exaggerated symbolism..."—*Mediator Dei*
INSIDE MESSAGES FROM SCRIPTURE AND LITURGY
16 assorted designs, with envelopes, \$1. (Please add 10¢ for postage.)

XAVIER UNIVERSITY, CHRISTMAS CARD Dept.
NEW ORLEANS 25, LOUISIANA

EDITOR-WRITER

Catholic periodical publisher seeking versatile writer—man or woman—who can edit. Varied assignments to meet needs of different age levels in children's field. Teaching experience desirable. Midwest city. Salary open. In replying write brief sketch giving personal history, educational background, writing experience, interests, etc. Box 716, AMERICA, 70 East 45th Street, New York 17, N. Y.

free 32-PAGE CATALOG

30 different Christmas cards individually pictured. Christian Christmas cards by Benedictine monks. By assortment or any design. Names imprinted. Gift ideas among catalog's 109 items. Write *Conception Abbey Press, Box 406, Conception, Mo.*

America's ADVERTISERS

SEPTEMBER 10 ISSUE

PUBLISHERS

Desclee Co., Inc.	575
B. Herder Book Co.	571
Newman Press	567
Frederick Pustet Co., Inc.	573
Sheed & Ward	568, 569

SPECIAL SERVICES

Conception Abbey	573
Cortina Academy	570
Father Gales Christmas Cards	570
John J. Hogan, Inc.	567
C. J. Lundstrom Mfg. Co.	572
N.A.C.P.D.C.G.	570
C. F. Petelle	570
Serrana Cards	567
Will & Baumer Candle Co.	ii
Xavier University Cards	573
Notices	572

SCHOOLS AND COLLEGES

Caldwell College	iii
College of St. Elizabeth	iii
Good Counsel	iii
Marymount	iii
Mt. St. Mary	iii
Notre Dame of Maryland	iii
Sacred Theology	iii
Siena Heights College	iii
Trinity College	iii
College of Mt. St. Vincent	iii

of 30 or 40 years of wedded life together. A priest cannot, by mere imagination, simulate in his own mind the strands of care and love by which a mother and a father have woven the very texture of their beings into the unfolding lives of a son or a daughter.

Up to a point, of course, this is true. At the same time, the love of a priest-son for his mother and father deepens as the years impress upon him all he owes them. His love for them, it is true, becomes more spiritual. But it also remains deeply human, for, unlike sons and daughters who marry, no other human affection comparable to familial love enters his life. When a priest's father or mother dies, especially if death comes suddenly or before really old age has set in, he does feel the loss rather poignantly. This is especially true when his surviving parent dies. The deep parent-child relationship has gone out of his life, forever.

It still remains true, however, that the priest has had no personal experience of the delicate subtleties of grief which the death of a husband or wife or a son or daughter involves. He has to realize that in such cases the loss inflicts pain which he can only try to imagine. Since the life of a priest keeps him so close to eternal values, he has to make a special effort to appreciate what death means to the plain, simple man who, in God's name, ventures to love a good girl and thus to love the fruits of their love, the man who must and does fulfil his sacred, familial contract even to the last breath of any of these, and even to the breaking of his own heart.

What the good Catholic laymen must thoughtfully ponder, on his side, is the basic Christian truth that in a more secret way he, too, should share some of the priest's courage and calm in the face of death. We perhaps forget that by his baptism and total elevation to a supernatural state and destiny a Christian man is only less liberated from this whole temporal incident of mortal life than is a priest by ordination.

The truly Christian man will live and love and laugh and fear and weep and sicken and finally die like any other—but always with a difference. Baptism does not rob this world of its reality. It only tears away this world's lying mask of permanence.

St. Stanislaus Kostka, young and vital as he was, used to say, "I was born for something better than all this." Even when he is merry, a Catholic layman should entertain some such salutary thought. When he is in tears, he must.

VINCENT P. MCCORRY, S. J.

Ready in November

New 1955 Edition

MATTERS LITURGICAL

The Collectio Rerum Liturgicarum

By REV. JOSEPH WUEST, C.Ss.R. Translated by REV. THOMAS W. MULLANEY, C.Ss.R. Rearranged and enlarged by REV. WILLIAM T. BARRY, C.Ss.R.

MATTERS LITURGICAL has been completely rewritten in the NEW EDITION. Its contents have been rearranged. New material has been added. Sources are cited more copiously. Careful attention has been paid to the GENERAL DECREE of March 23, 1955 simplifying the rubrics of the Missal and of the Breviary to the general satisfaction of all. The reader will find not just a translation of this DECREE. But its various provisions have been incorporated into the text of this NEW EDITION OF MATTERS LITURGICAL at the particular point where they properly apply. This NEW EDITION therefore brings MATTERS LITURGICAL up to date, as of Jan. 1, 1956.

Imitation Leather—about \$7.00

SUNDAY SERMON OUTLINES

By the VERY REV. FRANCIS J. CONNELL, C.Ss.R., S.T.D., LL.D. Contains five series of sermon plans for each Sunday of the year.

These series are based respectively on the Apostles' Creed, the Moral Law, the Sacraments, the Sunday Gospels, and the Holy Eucharist. These outlines were written originally for the priests of the Archdiocese of Washington, at the invitation of Archbishop Patrick A. O'Boyle; but at the request of many priests in other parts of the country Father Connell is now presenting them in a form adapted to wider use. Each outline is a sermonette of about 500 words, which can easily be expanded to a sermon of ten or fifteen minutes' length. This book will help priests to provide their people with something different each Sunday, in the field of the Church's doctrinal, moral, canonical and liturgical teachings.

Cloth \$6.00

PRECES ANTE ET POST MISSAM

Aliaque Orationes Sacerdotibus Utilissimae. New psalms.

"These prayers include those found in the Breviary together with an excellent selection of additional orationes that anyone in orders should find extremely appealing and inspirational. A handsome priestly prayerbook, this is the kind of aid to devotion that anyone celebrating Mass would like to find in the priedieu in the sanctuary."

Ave Maria, Notre Dame, Ind.

18mo. 4 x 6 inches, sheepskin, gold edges, net \$4.25

FREDERICK PUSTET CO., INC.

14 Barclay Street, New York 8, N. Y.
210-216 E. 4th St., Cincinnati 1, Ohio

THE Catholic Mind

FILLED

from cover to cover with

GOOD READING

"The most fruitful publication in English." "Filled with varied and worthwhile reading." "A world view of the living Church." "Why don't more people try it? It's a gold mine!"

That's what they say about THE CATHOLIC MIND. Try it. For one year's reading of what the Pope and leaders in ten different fields say month by month, you pay less than one penny a day.

In September: Pope Pius XII on the Feast of St. Joseph the Workman; Ideals for Christian Employers. Others: Menace of Communism; Toynbee's ideas on religion; The Law and Decency; Leadership; Liberation; Medical Problems; Catholic Intellectual Movements; Mission Vitality.

Try THE CATHOLIC MIND.

☐ Single copy 25¢ (Sept. issue)
(All orders under \$1.00
must be prepaid)

The America Press
70 E. 45th St., New York 17, N. Y.

Please enter the following subscription to THE CATHOLIC MIND.

☐ 1 yr. \$3 ☐ 2 yrs. \$5 ☐ 3 yrs. \$7
☐ Enclosed ☐ Bill me

Name

Street

CityZone

State

THEATRE

THE SKIN OF OUR TEETH. A venerable American joke is the story of the man who, after buying a nice assortment of fruit for his friend in the hospital, could not resist taking some of it home for his own enjoyment. When a revival of Thornton Wilder's comedy was presented in Paris, as a salute to France, the envious drooling on this side of the water convinced the management that the home folks deserved another look at the play. The production was assembled by the American National Theatre and Academy, and has been installed for a limited run at Anta Theatre.

The production was envisioned as a blue-ribbon mounting of a fine American play performed by a star-studded American cast, with Helen Hayes, Mary Martin, George Abbott and Florence Reed in leading roles. Wilder's eccentric story was directed by Alan Schneider, and Lester Polakov designed the settings that always seem on the verge of collapse.

The Skin of Our Teeth must be read beforehand, or else seen a second time, to be fully comprehended. The play opens on a note of impromptu burlesque and follows a zany pattern which suggests that Olsen and Johnson were the author's unmentioned collaborators. On first observation the opening act may pass before its significance is grasped.

It is not until well into the second act that the patchwork scenery and aimless dialog begin to make sense. When its mood has been grasped the play moves forward with the majesty of a Beethoven symphony that is not too dignified to unbend in interludes of gaiety. It is a spiritually exhilarating story of man's capacity for survival. Mr. Antrobus, the central character, survives the Ice Age, the Flood, wars and other disasters, not to mention his own folly. He does not survive as an individual, however, but as the head of a family that is equally indestructible. He seems quite capable of coping with the H-bomb.

The comedy is so amply endowed with moral strength, and so richly embroidered with humor, that no more than competent acting is required to sustain its interest and drive home its message of hope and fortitude. The superlative cast assembled by ANTA is a bonus that theatregoers can hardly expect more than once in a lifetime. With the leading roles played by

PAMPHLET BARGAINS

Just Out

THE CHURCH OF SILENCE

by Robert A. Graham, S.J.

The latest complete information on what is happening to religion behind the Iron Curtain from well-documented sources and most reliable information.

54 pages with bibliography
Single copies . . . 25¢

(All orders under \$1.00 must be prepaid)
Quantity discounts: 10-49 copies 10%;
50-99 copies 20%;
100 or more copies 30%.

PACKAGE BARGAINS

(All orders under \$1.00 must be prepaid)

I. 30% discount

1. THE CHURCH OF SILENCE
2. THE UNITY OF HUMAN SOCIETY
3. THE WORLD COMMUNITY
4. RECONSTRUCTION OF THE SOCIAL ORDER

(List price 25 cents each)

ALL 4 for \$7.00

II. 30% discount

1. THE MYSTICAL BODY
2. THE KINGSHIP OF CHRIST
3. THE HOLY SPIRIT
4. THE SACRED HEART ENCYCLICALS

(List price 25 cents each)

ALL 4 for \$7.00

III. 30% discount

1. THE PHILOSOPHY OF CATHOLIC EDUCATION
2. CHRISTIAN EDUCATION OF YOUTH
3. RELIGION AND AMERICAN DEMOCRACY
4. TENETS FOR READERS

(List price 25 cents each)

ALL 4 for \$7.00

IV. 30% discount

1. FIT FOR THE KING
2. WHAT SHALL I BE?
3. RETREATS
4. WHAT IS MARRIAGE?

(List price 25 cents each)

ALL 4 for \$7.00

LIMITED TIME OFFER

THE AMERICA PRESS
70 East 45th Street
New York 17, New York

such distinguished personalities, there would be no point in an attempt to evaluate performances.

Mr. Abbott rates mention, however, since hardly anybody thinks of him as an actor. For the past twenty years he has been almost constantly in public view as author and director, usually the latter. As Mr. Antrobus, he gives a mellowed performance of the perennial husband—the forager for food and inventor of better ways of doing things but still not immune to flirting with a pretty girl when he escapes the watchful eyes of his wife.

Frank Silvera, who has three roles, is notable in the supporting cast.

THEOPHILUS LEWIS

FILMS

IT'S ALWAYS FAIR WEATHER is an excessively optimistic weather report for what is actually a blow-hot, blow-cold, color-and-CinemaScope musical. In general, however, the film is pleasanter than most for adults, and when scenarists Betty Comden and Adolph Green apply themselves to the popular Hollywood pastime of ribbing television, the results are little short of hilarious.

The story is about three GI's with high hopes for the future, who part at the close of World War II, swearing eternal friendship and promising to meet on the tenth anniversary of the farewell ceremony. They keep the rendezvous, but the dreams for the future are a little tarnished and their vow of eternal friendship disintegrates in the face of an awesome lack of community of interests.

Angie (Michael Kidd, the choreographer of *Seven Brides for Seven Brothers*, who gives the effect in his acting debut of a poor man's Frank Sinatra) is a happy husband and father and a relatively contented hash-house proprietor. Ted (Gene Kelly) is a crooked small-time sports operator. The worst fate of all has been suffered by Doug (Dan Dailey), who has become a successful advertising man and has an ulcer, a tottering marriage and an acute case of self-loathing to prove it.

Somehow this ill-assorted trio is tricked into appearing on a TV program featuring a particularly bogus brand of human interest. In the course of the telecast, and with a handy assist from a somehow uncorrupted lady huckster (Cyd Charisse), the boys rediscover their wartime camaraderie and commando training, tell off Dai-

ley's sponsor, dispose of some racketeers with a lethal dislike for the newly honest Kelly and altogether set back the cause of TV by twenty years.

The not-so-amiable satire with which the film bombards the television and advertising industries gets added potency from the poisonously funny performance of Dolores Gray as a chanteuse-mistress of ceremonies who puts the same all-out counterfeit enthusiasm into singing a soap commercial to the accompaniment of Lizst's 2nd Hungarian Rhapsody as she does into dispensing sweetness and light.

As a crowning irony the movie quite accidentally owes an added selling point to the rival medium it is maligning: a very funny bit as a punch-drunk fighter, which would otherwise go unnoticed and unbilled, is played by the possessor of what is overnight one of the most familiar faces in the country—Hal March, M.C. of "The \$64,000 Question." (MGM)

PETE KELLY'S BLUES. The movie version of *Dragnet* found Jack Webb capitalizing for screen purposes on a proven TV success. Here, in his determination to make the best of both worlds, the actor-director uses the technique in reverse: the film is a trial balloon to test audience interest in a proposed Television series about a cornet-playing band leader of the roaring 'twenties. In fact the main trouble with the movie, spread out in color and CinemaScope, is that it looks like a couple of nondescript half-hour programs for the 21-inch receiving set, arbitrarily blown up to wide-screen proportions.

The story is chiefly concerned with Pete Kelly's knuckling under to the extortion of a protection racketeer-agent (Edmond O'Brien) and with the staccato but murkily motivated violence which ensues when the cornetist refuses to be pushed around any longer. There is also a half-heartedly tragic sub-plot about the gangster's crushed and alcoholic girl friend (Peggy Lee), and a romance involving the hero and a bird-brained but persistent heiress (Janet Leigh).

These various gambits neither make much sense singly nor hang together. The jazz music, however, is good, the dialog effectively terse and the ladies' costumes are uncompromisingly authentic and unbecoming. What with the period atmosphere and all, the film's assets add up to a certain gruesome kind of nostalgia. (Warner)

MOIRA WALSH

(AMERICA's moral approval of a film is always expressed by indicating its fitness for either adult or family viewing. Ed.)

NEW AND IMPORTANT

BOOKS

GUIDE TO THE BIBLE Volume II

An Introduction to the Study of Holy Scripture

Published under the direction of
A. Robert and A. Tricot
English translation prepared by
Edward A. Arbez, S.S. and
Martin R. P. McGuire, Ph.D.

This eagerly awaited volume brings to completion a reliable guide to the difficult and intricate study of the Bible. Not merely a translation of *Initiation Biblique*, this valuable work contains revisions, notes, and an amplified bibliography which make it unequalled in timeliness and scope. Volume II presents the geographical and historical background, discusses the religion of the Old and New Testaments, and relates the Bible to Christian life.

Volume I, 520 pages\$5.50

Volume II, 622 pages,
maps and tables\$6.00

LIFE THROUGH THE CROSS

by Marcel Bories

Translated by K. Sullivan, R.S.C.J.

It is a profound thought of St. Thomas that the whole power of the sacraments flows from Christ's Passion. In seven different Ways of the Cross, each based on a sacrament, the author has placed many of the truths about the sacraments within the pattern of practical considerations for the fourteen stations. Based on solid doctrine, this book will give new meaning to an old and venerated devotion. \$1.25

A SHORT HISTORY OF PHILOSOPHY

by F. J. Thonnard

Translated by

Edward A. Maziarz, C.P.P.S.

This translation of *Précis d'Histoire de la Philosophie* fills a definite need for a complete and modern treatment of the subject from the Christian viewpoint. Ancient formulations, medieval developments, and modern directions in philosophy are given thorough and systematic consideration. Especially valuable is the section devoted to contemporary issues—among them existentialism, Bergsonianism, and Neo-Thomism. 1074 pages. \$6.50

Order through your bookseller,
or write:

DESCLEE CO., INC.

280 Broadway
New York 7, New York

Careless Catholics

EDITOR: I was very interested in the article, "Lights and shadows of the parish census" (AM. 7/30) by James P. O'Shea. From my own limited experience in this same work in Poughkeepsie, N. Y., I too found that the principal spiritual problems are mixed marriages and invalid unions.

The main causes seem to be two-fold: complete lack of knowledge of their responsibilities and duties on the part of Catholics involved in such marriages, and an attitude of fixed indifference nurtured by long years away from the Church and the sacraments. They seem to have lost contact with active parish life and this loss is stifling what little spark of faith is left to them.

I have also found that in many cases such Catholics have responded to special attention and were willing to "give it another try." They certainly need the prayers of all, laymen as well as seminarians.

PAUL J. MAHER, S.J.
Plattsburg, N. Y.

Art and orthodoxy

EDITOR: This writer fell in love with the theatre when Augustine Daly's influence was still alive, Brady was at the height of his career and George M. Cohan was still in vaudeville. He has lived to see Chicago become a second-rate theatre-town as the taste of audiences decayed from where one looked askance at Blanche Walshe playing the lead in a Tolstoi drama to where *Cat on a Hot Tin Roof* is a nightly sellout.

Hence I read with great pleasure the scholarly article "Grace and the play" by C. E. Maguire (AM. 7/30). It is to be hoped that AMERICA will open its pages to the "thoughtful and profound discussion" Mother Maguire refers to in her closing paragraph. . . .

It sometimes seems like a witch-hunt the way some Catholics tag Catholic artists like Graham Greene, François Mauriac and Georges Rouault with unorthodoxy. Claudel alone seems to be perfectly orthodox.

Having run for 300 performances in London, *The Living Room* closed after 21 nights in New York. Which was fooled, London or New York? AMERICA may help to find the answer. Is there something wrong with Greene's credentials as a Catholic playwright? Or is it just possible, as Michael J. Novak, C.S.C., writes in *Commonweal* (June 17), that the critics are unjust in the demands they make on present-day writers? There is more than Greene and the drama at stake.

C. V. HIGGINS
La Grange, Ill.

CORRESPONDENCE

Bhoodhan Yagna

EDITOR: I read with great interest your editorial in the Aug. 13 issue of AMERICA on the Bhoodhan Yagna movement in India. I should like your readers to know that Catholics in Malabar (Travancore-Cochin State) have not been indifferent to the movement. On the contrary, they have taken enthusiastically to the organization of the movement in their area. In addition they have donated thousands of acres. . . .

(REV.) ANTONY KALLUNKAL,
T.O.C.D.

Kottayam, T. C. State
India.

Know your faith

EDITOR: I wish to applaud every word of the Feature "X" by Willard F. Daws (July 9), as well as of that by Clayton C. Barbeau (Aug. 13). [Both dealt with the value and necessity of a good knowledge of one's Catholic faith.]

Over two years ago it became a moral obligation for me to do a bit of informative Catholic reading each day, besides 15 minutes of New Testament reading. My spiritual vitamin took the form of a Protestant neighbor of an inquiring mind. She would come to me for the correct answers to questions she had put to other Catholic friends. Fortunately she was too intelligent to accept what they told her. I was so mortified to hear the answers she had received that I resolved to become even better informed than I was and to be able to meet her on her own ground. . . .

The book rack in the back of any church is rich in fascinating material. I do not understand how any Catholic who appreciates his faith can in conscience fail to equip himself with at least an average amount of information with which to enlighten his neighbor. . . .

ELLEN S. RODER
Washington, D. C.

Shrinking farm incomes

EDITOR: Charles Lucey notes in your issue of Aug. 20 that farm income is now 20 per cent below the peak reached during the Korean War. I should like to point out that this is gross income; that farm expenses have not decreased; and that farm family income, or net, on the other hand, has decreased much more than 20 per cent.

A farmer who three years ago sold \$15,000 worth of milk with expenses of \$10,000, got \$5,000 return on his capital management and labor. Now he takes in \$12,000 and has \$2,000 left. . . .

The decrease in the farmer's income is not the same as a 20-per-cent decrease in the factory worker's pay check. It is more like 60 per cent.

It is rather disheartening to read in the same "Washington Front" that since there are so few of us farmers our plight is not so damaging to the country as it might otherwise be. I feel like a stepchild.

(MRS.) BERNARD F. MURTAUGH
West Salem, O.

Unions and Puerto Ricans

EDITOR: Congratulations to AMERICA and to Norman C. de Weaver for the inspiring article on the labor schools for Puerto Ricans run by the Association of Catholic Trade Unionists (8/6). ACTU is attempting to handle a problem sidestepped by New York City unions having large Spanish-speaking memberships.

One such union spent a large sum of money lobbying to raise the Federal minimum wage in Puerto Rico as well as on the mainland, a laudable aim. But what of the same union's 85c minimum in New York shops, many of which employ Puerto Ricans? Sometimes even this provision is not enforced. I have seen in numerous shops earnings which reach a grand total of \$26 weekly take-home pay. Does the union perhaps like this cheap labor as a guarantee of continued New York City production, and therefore as a guarantee of continued contributions to its health-and-welfare fund?

ARTHUR WOODS.

Address withheld

Keeping mentally alert

EDITOR: Congratulations on the article by Rev. Louis G. Martin (8/27), "Intellectual life at the parish level." Many parish societies could have material on their agenda that would attract larger numbers. There is much to be discussed in our critical modern situations.

A Journal Club could discuss articles in current Catholic magazines. This would likely increase production of such literature, but better still, the use of it to a greater degree. . . .

MICHAEL S. SHEA, M.D.
New Haven, Conn.

ers ago sold
th expenses
turn on his
labor. Now
has \$2,000

er's income
er-cent de-
orker's pay
per cent.
g to read in
front" that
us farmers
ging to the
wise be. I

URTAUGH

ms

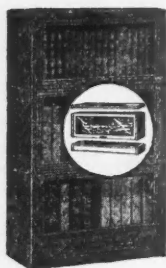
O AMERICA
ver for the
bor schools
he Associa-
Unionists
g to handle
New York
e Spanish-

large sum
the Federal
Rico as well
adable aim.
s' 85c min-
s, many of
ans? Some-
is not en-
erous shops
and total of
r. Does the
ap labor as
New York
efore as a
ontributions
und?
n Woods.

n the article
(8/27), "In-
rish level."
d have ma-
t would at-
re is much
ical modern

discuss arti-
magazines.
production
ter still, the
ee. . . .
EA, M.D.

Lundstrom SECTIONAL BOOKCASE



**It Grows With
Your Library**

*On Approval—
direct from factory
at 40% saving to
you—*

Sold direct from
factory only, which
assures you a perma-
nent source of supply
for additional sections
in the future, also
saves you the middle-
man's profit. Avail-
able in different de-
signs, woods, and fin-
ishes... sectional
will fit almost any
size space, height, or
width. With or with-
out glass disappear-
ing doors. Endorsed
by over 250,000 users.
Write for catalog
D-955 illustrating
complete line with
factory prices.

**C. J. LUNDSTROM
MFG. CO.
Little Falls, N. Y.**

*Made for the better
homes and offices
since 1899*

Notices

**12 cents per word
Payment with order**

ALTAR BOY RESPONSES Phonograph
Records 33, 45, 78 rpm. Two or more
\$1.00 each postpaid. GRIFFIN, 478 E.
French, San Antonio, Texas.

"CARDINAL" INCENSE Digne Adimplere
Finem (Ask your dealer for it).

CEREMONIAL FRANKINCENSE from
Holland. Samples and prices upon re-
quest. Trainer Import, Box 1871, Or-
lando, Florida.

IRISH BOOKS. Belleek China, Linens
Celtic Crosses, Rosaries, Cards, etc. Write
for Catalog. Irish Industries Depot, Inc.,
376 Lexington Ave., New York 21, N. Y.

IRISH CHURCH LINENS: Outstanding
values and qualities. Plexiglas Pall
Foundations—5½", 6", 6½" and 7" —
\$1.00. Silk embroidery Floss. Ecclesiasti-
cal transfer patterns. Linens, Girdle Cro-
chet Thread. Free Samples. Mary Moore,
Importer. Box 394 M, Davenport, Iowa.

JESUIT HOME MISSION. My hope—a
school to plant the Catholic tradition.
Small contributions are precious and
welcome. Rev. John Risacher, S.J., Holy
Cross Mission, Durham, North Carolina.

MISSIONARY PRIEST struggling to build
school; 163 Catholics in two counties of
85,000 population. Please help us! Rev.
Louis R. Williamson, St. Mary's Parish,
Hartsville, South Carolina.

40,000 BOOKS weekly listing. 15¢ up. Free
catalog. P. O. Box 11, New York 28.

his own attitudes, personal and moral,
are not exactly appealing.

This is not the most enjoyable of
Joyce Cary's books; the comic sense
has diminished—but small wonder,
considering the material. Chester had
to end with a whimper. Reactions to
Joyce Cary are unpredictable but they
are seldom indifferent.

MARY STACK MCNIFF

Image Books—Third Series

Ten books—the largest batch yet—are
included in this series of a publishing
venture aimed at "making the world's
finest Catholic literature available to
all," which is proving most successful.

Two of the books, *The Imitation of
Christ* and *On the Truth of the Cath-
olic Faith*, have been issued in both
paper-covered and hard-covered for-
mat, the latter priced at \$2.50. The
paper-covered books follow.

The Everlasting Man, by G. K.
Chesterton (75¢); *A Grammar of As-
sent*, by John Henry Newman, with
an introduction by Etienne Gilson
(95¢); *A Watch in the Night*, by
Helen C. White (95¢); *Brother
Petroc's Return*, by S. M. C. (50¢);
St. Francis of Assisi, by Johannes Jör-
gense (95¢); *Stories of Our Century
by Catholic Authors*, edited by John
Gilland Brunini and Francis X. Con-
nolly (85¢); *Autobiography of a
Hunted Priest*, by John Gerard, with

an introduction by Graham Greene
(85¢); *Father Malachy's Miracle*, by
Bruce Marshall (65¢); *On the Truth
of the Catholic Church (Summa contra
Gentiles: Book I, God)*, by St. Thomas
Aquinas, translated, with introduction
and notes, by Anton C. Pegis (85¢);
The Imitation of Christ, edited with
an introduction, by Harold C. Gard-
iner, S.J. (65¢).

The success of the venture can be
gauged from the fact that 1.4 million
copies of the books in the first series
have been printed. Of these over 500,-
000 have already been sold. This sale
has not been achieved mainly through
Catholic outlets; Image Books are
reaching the public through news-
stands, drug stores, railroad stations—
wherever paper-covered books are sold.

THE WORD

*And just as He drew near the gate of
the city, a dead man was being carried
out to his burial; the only son of his
mother, and she was a widow (Luke
7:12; Gospel for the 15th Sunday after
Pentecost).*

Just three times in the course of His
recorded life did the Redeemer of
mankind exercise his divine but latent
power to recall the dead to life. At the
plea of a heartbroken father, our Lord
gave back life to a 12-year-old girl. At
the tears of Mary and Martha, He
summoned their brother Lazarus
from his tomb. At the mere sight of
the weeping widow of Naim, Jesus re-
stored to her arms her dead only son.

These three instances reveal a com-
mon circumstance beyond the stu-
pendous miracles themselves. Would it
not appear that what touches the
Sacred Heart of the Divine Master of
life and death is not so much the uni-
versal and finally inescapable event
of death—if it were, He might have
recalled many more persons to life—
but the special tragedy of death in a
devoted family? When lives that have
been fused by deep love are wrenched
apart, the loss does indeed cause an
aching human void. Our Lord appre-
ciated how poignant is the human
grief of those who suffer such a loss.

It may at times appear to the faith-
ful that priests do not always simi-
larly appreciate the shock of separa-
tion death causes. The bereaved may
feel that a priest of God, schooled in
human detachment and dedicated to
the preparation of souls for eternal
life, cannot feel in his bones what it
means to lose the cherished partner

EDGAR ALEXANDER is author of
*Church and Society in Ger-
many* and of a two-volume
biography of Adenauer, of
which the German edition will
be published in November.

MARY STACK MCNIFF is on the
reviewing staff of the Boston
Pilot.

FRANCIS J. BRACELAND, M.D.,
was recently elected president
of the American Psychiatric
Association.

REV. HUGH J. NOLAN has been
for ten years editor of *Records*
of the American Catholic His-
torical Society.

REV. CORNELIUS ELLER, S.J., is
on the faculty of LeMoyne
College, Syracuse, N. Y.

REV. JOSEPH R. FRESE, S.J., is
assistant professor of history
at Fordham University.

REV. JOHN J. HEALY, S.J., is as-
sociate professor of religion at
Loyola University, Los An-
geles.

GEORGE A. WOODS is a staff
member of the N. Y. *Times*
Book Review.

SCHOOL

Indiana

Graduate School of SACRED THEOLOGY

for Sisters and Lay-Women
Distinguished Faculty of
Religious and Intellectual

FILMS

IT'S ALWAYS FAIR WEATHER is an excessively optimistic weather report for what is actually a blow-hot, blow-cold, color-and-CinemaScope musical. In general, however, the film is pleasanter than most for *adults*, and when scenarists Betty Comden and Adolph Green apply themselves to the popular Hollywood pastime of ribbing television, the results are little short of hilarious.

The story is about three GI's with high hopes for the future, who part at the close of World War II, swearing eternal friendship and promising to meet on the tenth anniversary of the farewell ceremony. They keep the rendezvous, but the dreams for the future are a little tarnished and their vow of eternal friendship disintegrates in the face of an awesome lack of community of interests.

Angie (Michael Kidd, the choreographer of *Seven Brides for Seven Brothers*, who gives the effect in his acting debut of a poor man's Frank Sinatra) is a happy husband and father and a relatively contented hash-house proprietor. Ted (Gene Kelly) is a crooked small-time sports operator. The worst fate of all has been suffered by Doug (Dan Dailey), who has become a successful advertising man and has an ulcer, a tottering marriage and an acute case of self-loathing to prove it.

Somehow this ill-assorted trio is tricked into appearing on a TV program featuring a particularly bogus brand of human interest. In the course of the telecast, and with a handy assist from a somehow uncorrupted lady huckster (Cyd Charisse), the boys rediscover their wartime camaraderie and commando training, tell off Dai-

ley's sponsor, dispose of some racketeers with a lethal dislike for the newly honest Kelly and altogether set back the cause of TV by twenty years.

The not-so-amiable satire with which the film bombards the television and advertising industries gets added potency from the poisonously funny performance of Dolores Gray as a chanteuse-mistress of ceremonies who puts the same all-out counterfeit enthusiasm into singing a soap commercial to the accompaniment of Liszt's 2nd Hungarian Rhapsody as she does into dispensing sweetness and light.

As a crowning irony the movie quite accidentally owes an added selling point to the rival medium it is maligning: a very funny bit as a punch-drunk fighter, which would otherwise go unnoticed and unbilled, is played by the possessor of what is overnight one of the most familiar faces in the country—Hal March, M.C. of "The \$64,000 Question." (MGM)

PETE KELLY'S BLUES. The movie version of *Dragnet* found Jack Webb capitalizing for screen purposes on a proven TV success. Here, in his determination to make the best of both worlds, the actor-director uses the technique in reverse: the film is a trial balloon to test audience interest in a proposed Television series about a cornet-playing band leader of the roaring 'twenties. In fact the main trouble with the movie, spread out in color and CinemaScope, is that it looks like a couple of nondescript half-hour programs for the 21-inch receiving set, arbitrarily blown up to wide-screen proportions.

The story is chiefly concerned with Pete Kelly's knuckling under to the extortion of a protection racketeer-agent (Edmond O'Brien), and with the staccato but murkily motivated violence which ensues when the cornetist refuses to be pushed around any longer. There is also a half-heartedly tragic sub-plot about the gangster's crushed and alcoholic girl friend (Peggy Lee), and a romance involving the hero and a bird-brained but persistent heiress (Janet Leigh).

These various gambits neither make much sense singly nor hang together. The jazz music, however, is good, the dialog effectively terse and the ladies' costumes are uncompromisingly authentic and unbecoming. What with the period atmosphere and all, the film's assets add up to a certain gruesome kind of nostalgia. (Warner)

MOIRA WALSH

(AMERICA's moral approval of a film is always expressed by indicating its fitness for either adult or family viewing. Ed.)

NEW AND IMPORTANT BOOKS

GUIDE TO THE BIBLE

Volume II

An Introduction to the Study of Holy Scripture

Published under the direction of

A. Robert and A. Tricot

English translation prepared by
Edward A. Arbez, S.S. and
Martin R. P. McGuire, Ph.D.

This eagerly awaited volume brings to completion a reliable guide to the difficult and intricate study of the Bible. Not merely a translation of *Initiation Biblique*, this valuable work contains revisions, notes, and an amplified bibliography which make it unequalled in timeliness and scope. Volume II presents the geographical and historical background, discusses the religion of the Old and New Testaments, and relates the Bible to Christian life.

Volume I, 520 pages\$5.50

Volume II, 622 pages,
maps and tables\$6.00

LIFE THROUGH THE CROSS

by Marcel Bories

Translated by K. Sullivan, R.S.C.J.

It is a profound thought of St. Thomas that the whole power of the sacraments flows from Christ's Passion. In seven different Ways of the Cross, each based on a sacrament, the author has placed many of the truths about the sacraments within the pattern of practical considerations for the fourteen stations. Based on solid doctrine, this book will give new meaning to an old and venerated devotion. \$1.25

A SHORT HISTORY OF PHILOSOPHY

by F. J. Thonnard

Translated by
Edward A. Maziarz, C.P.P.S.

This translation of *Précis d'Histoire de la Philosophie* fills a definite need for a complete and modern treatment of the subject from the Christian viewpoint. Ancient formulations, medieval developments, and modern directions in philosophy are given thorough and systematic consideration. Especially valuable is the section devoted to contemporary issues—among them existentialism, Bergsonianism, and Neo-Thomism. 1074 pages. \$6.50

Order through your bookseller,
or write:

DESCLEE CO., INC.
280 Broadway
New York 7, New York

Careless Catholics

EDITOR: I was very interested in the article, "Lights and shadows of the parish census" (AM. 7/30) by James P. O'Shea. From my own limited experience in this same work in Poughkeepsie, N. Y., I too found that the principal spiritual problems are mixed marriages and invalid unions.

The main causes seem to be twofold: complete lack of knowledge of their responsibilities and duties on the part of Catholics involved in such marriages, and an attitude of fixed indifference nurtured by long years away from the Church and the sacraments. They seem to have lost contact with active parish life and this loss is stifling what little spark of faith is left to them.

I have also found that in many cases such Catholics have responded to special attention and were willing to "give it another try." They certainly need the prayers of all, laymen as well as seminarians.

PAUL J. MAHER, S.J.
Plattsburg, N. Y.

Art and orthodoxy

EDITOR: This writer fell in love with the theatre when Augustine Daly's influence was still alive. Brady was at the height of his career and George M. Cohan was still in vaudeville. He has lived to see Chicago become a second-rate theatre-town as the taste of audiences decayed from where one looked askance at Blanche Walshe playing the lead in a Tolstoi drama to where *Cat on a Hot Tin Roof* is a nightly sellout.

Hence I read with great pleasure the scholarly article "Grace and the play" by C. E. Maguire (AM. 7/30). It is to be hoped that AMERICA will open its pages to the "thoughtful and profound discussion" Mother Maguire refers to in her closing paragraph. . . .

It sometimes seems like a witch-hunt the way some Catholics tag Catholic artists like Graham Greene, François Mauriac and Georges Rouault with unorthodoxy. Claudel alone seems to be perfectly orthodox.

Having run for 300 performances in London, *The Living Room* closed after 21 nights in New York. Which was fooled, London or New York? AMERICA may help to find the answer. Is there something wrong with Greene's credentials as a Catholic playwright? Or is it just possible, as Michael J. Novak, C.S.C., writes in *Commonweal* (June 17), that the critics are unjust in the demands they make on present-day writers? There is more than Greene and the drama at stake.

C. V. HIGGINS

La Grange, Ill.

CORRESP

Bhoodhan Yagna

EDITOR: I read with great interest your editorial in the Aug. 13 issue of AMERICA on the Bhoodhan Yagna movement in India. I should like your readers to know that Catholics in Malabar (Travancore-Cochin State) have not been indifferent to the movement. On the contrary, they have taken enthusiastically to the organization of the movement in their area. In addition they have donated thousands of acres. . . .

(REV.) ANTONY KALLUNKAL,
T.O.C.D.

Kottayam, T. C. State
India.

Know your faith

EDITOR: I wish to applaud every word of the Feature "X" by Willard F. Daws (July 9), as well as of that by Clayton C. Barbeau (Aug. 13). [Both dealt with the value and necessity of a good knowledge of one's Catholic faith.]

Over two years ago it became a moral obligation for me to do a bit of informative Catholic reading each day, besides 15 minutes of New Testament reading. My spiritual vitamin took the form of a Protestant neighbor of an inquiring mind. She would come to me for the correct answers to questions she had put to other Catholic friends. Fortunately she was too intelligent to accept what they told her. I was so mortified to hear the answers she had received that I resolved to become even better informed than I was and to be able to meet her on her own ground. . . .

The book rack in the back of any church is rich in fascinating material. I do not understand how any Catholic who appreciates his faith can in conscience fail to equip himself with at least an average amount of information with which to enlighten his neighbor. . . .

ELLEN S. RODER

Washington, D. C.

Shrinking farm incomes

EDITOR: Charles Lucey notes in your issue of Aug. 20 that farm income is now 20 per cent below the peak reached during the Korean War. I should like to point out that this is gross income; that farm expenses have not decreased; and that farm family income, or net, on the other hand, has decreased much more than 20 per cent.

an introduction by Graham Greene (85¢); *Father Malachy's Miracle*, by Bruce Marshall (65¢); *On the Truth of the Catholic Church (Summa contra Gentiles: Book I, God)*, by St. Thomas Aquinas, translated, with introduction and notes, by Anton C. Pegis (85¢); *The Imitation of Christ*, edited with an introduction, by Harold C. Gardiner, S.J. (65¢).

The success of the venture can be gauged from the fact that 1.4 million copies of the books in the first series have been printed. Of these over 500,000 have already been sold. This sale has not been achieved mainly through Catholic outlets; Image Books are reaching the public through newsstands, drug stores, railroad stations—wherever paper-covered books are sold. Our plight is not so damaging to the country as it might otherwise be. I feel like a stepchild.

(MRS.) BERNARD F. MURTAUGH
West Salem, O.

Unions and Puerto Ricans

EDITOR: Congratulations to AMERICA and to Norman C. de Weaver for the inspiring article on the labor schools for Puerto Ricans run by the Association of Catholic Trade Unionists (8/6). ACTU is attempting to handle a problem sidestepped by New York City unions having large Spanish-speaking memberships.

One such union spent a large sum of money lobbying to raise the Federal minimum wage in Puerto Rico as well as on the mainland, a laudable aim. But what of the same union's 85¢ minimum in New York shops, many of which employ Puerto Ricans? Sometimes even this provision is not enforced. I have seen in numerous shops earnings which reach a grand total of \$26 weekly take-home pay. Does the union perhaps like this cheap labor as a guarantee of continued New York City production, and therefore as a guarantee of continued contributions to its health-and-welfare fund?

ARTHUR WOODS.

Address withheld

Keeping mentally alert

EDITOR: Congratulations on the article by Rev. Louis G. Martin (8/27), "Intellectual life at the parish level." Many parish societies could have material on their agenda that would attract larger numbers. There is much to be discussed in our critical modern situations.

A Journal Club could discuss articles in current Catholic magazines. This would likely increase production of such literature, but better still, the use of it to a greater degree. . . .

MICHAEL S. SHEA, M.D.
New Haven, Conn.

SCHOOLS AND COLLEGES



Indiana

Graduate School of **SACRED THEOLOGY**

for Sisters and Lay-Women
Distinguished Faculty of
Religious and Lay Professors

SAINT MARY'S COLLEGE
Box A, Notre Dame, Indiana

Maryland

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles St., Baltimore, Maryland

A fully accredited Catholic College for Women, conducted by the School Sisters of Notre Dame. Courses leading to B.A. degrees, with concentration in Art, Languages, Literature, Science, Music, Social Studies, Speech, Mathematics, Philosophy and Theology, Workshops in Creative Writing, Education courses leading to teacher certification. Pre-medical and laboratory technician training. Full Physical Education program, including Swimming.

ADDRESS THE REGISTRAR

Michigan

SIENA HEIGHTS COLLEGE

ADRIAN, MICHIGAN

Accredited Catholic College for Women

*Conducted by Sisters of St. Dominic
Bachelor degrees in Arts, Science
and Music*

**Graduate Department confers
Master of Fine Arts degree**

Beautiful buildings
Interesting campus life
Ideal accommodations for Sister students

ADDRESS THE DEAN

New Jersey

Caldwell College

FOR WOMEN

Caldwell, New Jersey

FULLY ACCREDITED

Conducted by the Sisters of St. Dominic
A.B. and B.S. Degrees
Teacher and Secretarial Training

COLLEGE OF SAINT ELIZABETH

CONDUCTED BY THE SISTERS OF CHARITY

400-Acre Country Campus
One Hour from New York City

Accredited by Middle Atlantic States
Association

For information address
Director of Admissions
Convent Station, N. J.

MOUNT SAINT MARY

on-the-Hudson

All grades through high school. State-accredited preparation for college, arts or business, stressing character development and health. Small classes. Home-like personal supervision. Fireproof buildings, beautiful 42-acre campus. Illustrated catalog.

SISTERS OF ST. DOMINIC
Newburgh, N. Y.

GOOD COUNSEL COLLEGE

WHITE PLAINS

Westchester County, New York

Conducted by the Sisters of
The Divine Companion

FULLY ACCREDITED

Standard Courses in Arts and Sciences, pre-medical, journalism, teacher training, secretarial studies, library science, fine arts. Unusually beautiful location. Extensive Campus.

FORTY MINUTES FROM NEW YORK

New York

MARYMOUNT COLLEGE

TARRYTOWN-ON-HUDSON, NEW YORK

Conducted by the Religious of the Sacred Heart of Mary. Accredited Liberal Arts. Confers A.B., B.S. Degrees, Pre-Medical, Secretarial, Home Economics, Art, Music, Pedagogy, Journalism, Dramatics. Directed field trips in all departments. Athletics. CITY BRANCH: 221 East 71st Street, New York, N. Y.; Quebec City, Canada; Paris and Rome. Address Secretary.

Marymount Preparatory Schools: Wilson Park, Tarrytown, N. Y.; Fifth Ave. and 84th St., New York, N. Y. Address Reverend Mother.

COLLEGE OF MOUNT SAINT VINCENT

Mount Saint Vincent-on-Hudson
New York 71, N. Y.

Conducted by the Sisters of Charity

OFFERS A.B. and B.S. DEGREES

Liberal Arts, Commerce Education, Nursing, Teacher Training. Approved by the Association of American Universities. Campus bordering Hudson River.

One-half hour from Grand Central Station,
New York City

WRITE FOR BULLETIN A

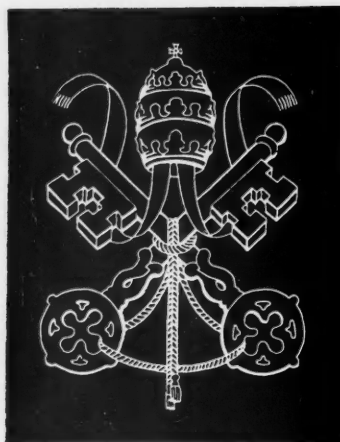
District of Columbia

TRINITY COLLEGE

INCORPORATED IN 1897
WASHINGTON, D.C.

A Catholic Institution for the Higher
Education of Women

Conducted by the Sisters of Notre Dame de Namur.
For particulars address the Director of Admissions.



The Book of the Year

The Popes on Youth

By **Raymond B. Fullam, S.J.**

"To try to reform young people and convince them by exacting submission, to persuade them by force, would be useless. You will win their confidence much better if you strive to understand them and make them understand themselves."

POPE PIUS XII

Youth has problems. Let's be positive. Youth needs guidance and inspiration . . . and so do all who are interested in youth—parents, teachers, counselors, religious leaders.

The Popes on Youth is a practical and provocative book. Leo XIII, St. Pius X, Benedict XV, Pope Pius XI and Pope Pius XII offer wise and inspiring guidance for the troubled guardians of youth. The conflicts and

clashes that led to the juvenile crisis of 1955 sweep through 725 excerpts drawn by Father Fullam from 187 documents. The Popes leave no serious problems untouched and give their solutions in clear terms. Their statements have never before been gathered in one book.

Father Fullam spent seven years in study and research in preparing his commentary on what modern Popes think about youth. It is so clear and simple, so well divided and indexed, so completely readable that there is no other book like it.

Publication date is October 1955. Number of pages over 490, including bibliography and topical index.

Price \$5.00

The America Press 70 East 45th Street New York 17, N. Y.

☐ I enclose \$5.00 for my reserved copy of **THE POPES ON YOUTH.**

Reserve copy(ies) of **THE POPES ON YOUTH** and bill me later.

Name

Address

City Zone.... State.....

Reserve your copy Now!

All prepaid reserved copies will be delivered with first printing of book. Other reservations will be delivered as quantity on hand permits.

weep
from
lems
rms.
ed in

l re-
dern
, so
that

ages
.00

de-
her
an-